

THE BLESSED BIRTH-DAY,

CELEBRATED IN

some religious meditations
on the Angels Anthem.

LVC. 2. 14.

ALSO HOLY TRANSPORTATIONS

in contemplating some of the
most obserueable adiuncts about
our Saviours Nativity.

Extracted for the most
part out of the { Sacred Scriptures,
Ancient Fathers,
Christian Poets. }

And some moderne Approved Authors.

By CHARLES FITZ-GEFFRY.

The second Edition with Additions.

OXFORD,

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and are to be sold by Edward Forrest.

ANNO DOM. 1636.

your little book no longer mine
waits on my dearest Valentine
And when I turn it her arms shan't leave that
I wish in thy place poor me it gave too

God bless Goodbye. Dren.

God bless both now & long



8. And there were in the same country Shepheards
 abiding in y^e feild keeping watch ouer y^e flocke by night.
 9. And loe y^e Angell of y^e Lord came vpon them etc.
 16. And they came with hast and found Mary and
 Ioseph, and y^e babe lying in a manger.
 20. And y^e shepheards returned glorifying and
 praysing God: etc.



To the Devote Author, on his
severall workes.

SIR: I not praise your wit, for that all know
Praises it selfe; each line that thence doth flow
Like to some pearle, or ray, or streame, well shewes
The mine, sun, fountaine, whence it first arose.

But that which ravishes iust praise from me,
Is the choice method of your Poetry,

And that you could with such due equipage,

Sute severall poems to your severall age,

So as in this, your exemplary art

Acts both the Poets and the Preachers part.

Your younger wit as taking a delight

In bold atchievements, ventred to recite

The deeds of valiant Drake, who by your skill

And strong description goes that voyage still

Which once he did: and with full blasts of fame

Tet sailes securely round the earth againe.

Then as experience taught you to survey

The worlds conditions, your free muse would play

In various Epigrams: where both for tongue,

Conceit, and choice of verse, you seeme to runne,

With foremost Martial, and so thrue therein,

That you come nearest to the goale next him.

But hauing now retrained from the foame
Of surging youth, and safe at length come home,
To quiet age, diuiner thoughts inspire
Your pregnant fancy, and with holier fire
Enflame you to the sweet discovery,
Of heavenly mysteries, where the most high
Must exercise your soaring braine to tell,
The Natals of our Saviour, which so well
You haue displaid with each nice circumstance
Of time, and place, and persons, to advance
Such lofty wonders that you make to vs,
Those miracles seeme more miraculous.

This is your praise, but will you heare me noise,
The shame of others, that grow old in toies?
That thinke their wilde indention too much pent
In sacred taskes, and not their element
To be in Heavenly things: as if such stuffe
Were not conceited, rich, or fine enough
For their loose fancies, or could not yeeld strains,
Of matter high enough to fill their veines
With Raptures. But O! how is this made vaine
By noble Bartas, whose Heroicke braine
Adorn'd Gods works, and like an other light,
Pictur'd the whole creation to our sight?
Nay how is this made ly by those Saint-men,
Those spheares of wit, Tertullian, Nazianzen,
Nissen, Lactantius, and more you know who,
That could be Fathers, and yet Poets too:
And when they could not their rude enemies pierce
With gentle prose, they batter'd them with verse.

But let them passe, and suck the empy shout
Of lewd applauses, which will shortly out

*In bench and rottennes, and then commit
Their authors to the judgement of their wit.*

*But surely; who would dye as they should doe
Good poets, must first learne to be like you.*

HEN. BEESLY
A.M. A. A.

Good poets, much of the time are
Not (unhappy) men, but the world is
I hear authors tell, and I am convinced
In these adventures, and these comings

H. W. Bessely
C. M. A. A.





Clarissimo viro Domino CAROLO
FITZ-GHOFRIDO, Steph.
Haxby Cantabrigiensis
S. P. D.

WHo wisely reades thy lines may well be bolde,
Pythagoras his Paradoxe to holde,
That dead mens soules (for which men fondly mourne)
Are not extinct, but after death returne
To other bodies, and may plainely see
Old Geffry Chaucers soule reviu'd in thee.
Such heavenly Raptures, sentences divine
No soule could utter, but or his or thine;
If not his soule (which now to heaven is gone)
Yet is his verse reviu'd in thee (his Sonne.)
So long as the worlds eye his light shall giue,
So long shall both you (Divine Poets) live.
What ever Critick at thy verses snarles,
He shall be daunted by the name of Charles.
Adieu (Deare friend) let this thy glory be,
The sacred muse long dead, now lives in thee.
And well may I my learned friend thus greete,
In whom Prudentius and Sedulius meete.



THE
BLESSED BIRTH-DAY
Celebrated in some religious
Meditations on the Angels
Anthems:

LUKE 2. 14.

*Glory to God in the highest, and on Earth
peace, good will towards Men.*



Why should not we with joy resound and sing,
The blessed Natals of our heavenly King?
Why should not we with mirth salute the morn
Of his Birth-day, by whom we are new borne?
See how each Creature in his kinde reioyces,
And shall not wee lift vp melodious voices?

Harke how the Angels sing, shall wee be sad?
The greatest good is ours, be wee most glad.
Harke how the star-enameld Heauens rebound
With Eccho's of Angellike Anthems sound:

*Hodie Christus natus est, nos renati. Maximus Taurinensis,
in natal. Domini. hom. 1.*

The blessed Birth-day.

It is for Vs, that they such ioyes expresse:
 And shall not wee sound forth some thankfulness?
 When Heaven and Earth with ioyes for vs doe ring,
 Shall we be silent while all others sing?
 Ioyne we in consort these sweet Quires among,
 In sundry voices, sing we all one song,
Glory to God on high, on Earth be peace,
And let good will t'wards Christians never cease.

Lascivious songs, vaine Carols hence auant,
And whatsoere prophane throats vse to chaunt,
Which through the eare powre poyson to the heart:
 A better subiect doth this day impart.

The King of Kings is subiect of our verse,
 Whose praise all tongues are too few to rehearse.

That what the maker shall in verse offend,
 The subiect may both Verse and Maker mend.

To sacred songs is *Sions muse* inclin'd:

Some holy matter, fits an holy mind:

Sing we high mysteries in an humble straine

And lofty matters in a lowly veine.

The sacred subiect which we sing, affords
 Strong lines, but strong in matter, not in words.

For things so high they cannot be exprest,

By any words, the plainest are the best.

He who was borne so humbly, doth refuse

To haue his birth sung by a swelling muse.

Ill doth a flaunting Phrase devotion fit:

Wee sing to shew our zeale, and not our wit.

Let *Gentiles* strue to be profanely witty,

This holy day, calls for an holy dirty.

Then let our dirty answer to the day:

And with heauens *Quiristers* lets sing, and say,

Glory

The blessed Birth-day.

3

*Glory to God on high, on earth be peace,
And let good will t'wards Christians never cease.*

O God! O Man! O God and Man in one,
Th'eternall Fathers co-eternall sonne:
Who for mans sake, didst sonne of man become,
Disdaining not thine humble hand-maids wombe:
Nor of thy Creature to be made didst scorne,
Ere time begotten, in ^a times fulnesse borne.
Whob being in the forme of God wouldst take
The forme of man, and of a woman make
Thy selfe whom no man law, now seene to bee,
² By that Suns light, which is and shines by thee:
Who by thy power didst every day create,
And by thy birth didst this day consecrate.
O thou who *Alpha* and *Omega* art,
Be th' *Alpha* and *Omega* of my heart:
And while my Muse thy praises doth reliefe,
Be th' *Alpha* and *Omega* of my verse.
Thou who so lowly didst descend to me
Mount vp my minde aloft, Lord vnto thee.
And from my soule errors darke fogs expell
Who doest in ^d light inaccessible dwell:
And let that never erring starre thy Word,
Vnto thy birth place me conduct O Lord:
Shew me thy Cradle, let my soule behold
Those swathing-cloathes that did thee once infold:
Be thou the subiect and the Author too
Of what I muse, I say, I thinke, I doe.

^a Gal. 4. 4. ^b Psal. 2. 6. ^c Ioh. 1. 18. ² Factor solis sub sole
videri Se voluit, formamq. Deus de virgine capit Humani ge-
neris. Corippus. l. 1. ^d 1 Tim. 6. 16.

4 *The blessed Birth-day.*

3 O might my tongue b' imploied all my daies
 Thy word to preach or to proclaime thy praise.
 Thou who dost lend me matter, send me might,
 For none without thee, can thee sing aright.
 O thou who art the *Word* without beginning,
 Fill mee with words while I of thee am singing,
 My words with weight: and what I speak of thee,
 (Who else am speechlesse) speak thou first in me.
 e Who out of *sucklings* mowthes doest strength ordaine,
 Loose thou the strings, that doe my tongue restraine:
 And let that *f Ephphata* to me be spoken
 Whereby the strings of stammering tongues are broken.
 O tune my harsh voice to thy heavenly Key,
 That for thy birth with Angels sing I may,
 Glory to God on high, on earth be peace,
 And let good will t'wards Christians never cease.

g *The womans Seed*, in *Eden* promised
 Is come to crush the cursed *Serpents* head:
 Whose comming all the *Prophets* have foretold,
 The complement of *Prophecies* of old,
 The *Trueth* of what the *Types* did represent,
 The fulnesse of the *Figures* true intent,
 The *Substance* which the *Ceremonies* veild,
 h *The Morning-starre* that seem'd to be conceald,
 i *Old Iacob's Shiloh*, th' odoriferous *Flowre*
 Of *k Iesse's* roote, the *Rod* that did deuoure
 The *Magick* rods turn'd *Serpents*: Even hee

3 *Vtinam praedicando verbum tuum, aut laudando nomen tuum tantummodo loquerer. Augustin.* e *Psal. 8. 2.* f *Mark. 7. 34.*
 g *Genes. 3. 16.* h *Revel. 2. 16.* i *Genes. 49. 10.* k *I-sai. 11. 1.*

whose

The blessed Birth-day.

5

l Whose Day old *Abraham* desir'd to see:
m The tribe of *Judah's* *Lyon*, who preveales
T'unclaspe the Booke and loose the seaven shut-seales:
The saluing serpent for their cure erected,
Who by th'infernall serpent were infected.
o King, *p* Captaine, *q* Counsellor, *r* Life, *s* Law, *t* Light, *u* Fountain
w Loue, *x* Peace, *y* Rocke, *z* Ruler, *a* Hope, *b* unmoued mountain,
Nations desire, the whole worlds expectation,
c Old *Simeons* so long looked for salvation,
All these are come to be by vs possesse,
d One, who all generations maketh blest.
4 What ever in th'old Couenant is found
Did him, whose comming now we sing, resound.
What others did expect we doe enioy
e To vs that child is borne, that blessed boy
To vs is given, who promis'd was to them,
The ioy and glory of *Ierusalem*.
Shall we not then with blessed Angels sing,
An holy Anthem to our heavenly King?
Glory to God on high, on earth be peace,
And let good will t'wards Christians never cease.

Glory to God on high, who this hath wrought,
And mans salvation thus about hath brought
By wondrous waies, which none could doe but one,
f Who wondrous is in all his waies alone.

l *Iohn* 5. 58. *m* *Revel.* 5. 5. *o* *Revel.* 19. 16. *p* 2. *Chron.* 13.
12. *q* *Isai.* 9. 6. *r* *Iohn* 14. 6. *s* *Mich.* 4. 6. *t* 1. *Iohn* 1. 5.
u *Zachar.* 3. *w* 1. *Iohn.* *x* *Ephes.* 2. 14. *y* 1. *Cor.* 10. *z* *Mat.*
2. 6. *a* 1. *Tim.* 1. 1. *b* *Psal.* 68. 16 *Dan.* 2. 45. *c* *Luc.* 2. 30. 31.
d *Gen.* 12. 3. *Act.* 5. 25. *Gal.* 3. 8. *4* Quicquid est veteris
Testamenti Christum sonat. *August.* *e* *Isai.* 9. 6. *f* *Psal.* 77. 14.
71. 18. A 3 well

6 *The blessed Birth-day.*

Well might his name be called **g W O N D E R F V L L**,
 Whose Birth, Life, Death, whole rising were so full
 Of glorious wonders, and of wondrous glories,
 Such as the world nere found in all their stories.

O with what wonders doe his heavens abound,
 Sith sundry wonders in each worrne are found?
 What thing so little is which he hath wrought,
 Which with a world of wonders is not fraught?
 And yet of all the wonders he hath done,
 Himselfe the greatest wonder is alone.

h Wondrous in all his holy Saints is he,
 § Shall he not in himselfe more wondrous be?
 Who in his Baptists birth was wondrous knowne,
 Shall he not be more wondrous in his owne?

O sacred Riddles, which no ingeny,
 Or art of man or Angels can vnty!
 Which whosoere would haue to be disclos'd,
 Must with his heifer plough, who them compos'd:
 And being once disclos'd, who can refraine,
 His tongue from tuning this Angellike straine?

*Glory to God on high, on earth be peace,
 And let good will t'wards Christians never cease.*

6 Behold a sonne as ancient as his Father,
 Being without beginning both together,
 Twixt whom and him this difference is alone,

g *Isai. 9. 6. h* *Mirabilis Deus in sanctis suis, Psal. 68. v. ult.*
 § *Si in sanctis suis mirabilis Deus, quomodo non in seipso mira-*
bilis? Sanctus Maximus, ubi supr. 6 The divine nature of
 Christ, as he is the sonne of God, and equall with his Father.
 6 *Virginei partis æquæva parenti Progenies. Sanaz. de Part.*
Virg. l. 1.

That

The blessed Birth-day.

7

That he the Father is, and this the sonne;
The one begets, the other is begot,
Yet th' one in time from th' other differs not;
For both a coeternall being had,
Ere time or any other creature else was made.
God alway was a Father, and was never
Without his sonne, who with him was for ever:
Whom of himselfe and with himselfe co-equall
He did beget, and likewise co-eternall.
The sonne begotten naturall we know
But how begotten * Nature cannot show
Yet that we might beleue though not conceiue,
God would in Nature some expressions leaue.
So, of himselfe the glorious eye of heauen
Begets a beame which with himselfe is even
In time in being: for the beame begun
In the same instant with his fire, the *Sunne*:
So from the *spring* a springing *streame* doth flow:
Which in it is, and yet doth from it goe:
So yeelds the *Incense* a sweet smell, and this
Both of and with and in the *Incense* is:
So doth the pregnant *Minde* a *Word* beget
Twixt whom and it, time doth no distance set:
The *Sunne*, the *spring*, th' *Incense*, the *Minde* afford
At once the *beame*, the *streame*, the *smell*, the *Word*.

* No created nature can shew how Christ is the naturall Son of God, and God coeternall with his Father. Yet God hath left some impressions thereof in the creatures. As in the sunne and the beame. The spring and the streame. The incense and the smell. The minde and the word.

7 Could not the Father doe that in his Sonne,
Which in the creature we see daily done?

What they by him in time performe, could he
Not in himselfe doe from eternitie?

But this eternall Son-ship scornes compare,

7 Who can his generation declare?

8 Before thou canst thy makers offspring shew
Presumptuous man, first learne thine owne to know:

But how the Father doth beget the Sonne

The Spirit from both proceeding knowes alone.

9 What Times-creator did ere time decree,

Beleeu'd it may, conceiu'd it cannot be.

Admire, adore this mystery profound,

And vnto Father, Sonne, and Spirit resound,

Glory to God on high, on earth be peace,

And let good will t'wards Christians never cease.

Peace, * damned Heretike, blasphemee no more,

Say not, the Father was in time before

The Sonne: And that there was a time wherein

The Sonne was not, who did in time begin

To bee: For here is no priority

In time, in Deity, in dignity.

Indeed the Persons we doe different name,

7 *Si in natura genitum inueniri potest coaevum genitori, an-
non equum est concedas, posse ista in creatore coaeterna inveni-
ri. Ludolphus de vit. Christi, ex Augustin. i Isai. 53. 8.*

8 *Quid in Creatore tuo modum nativitat is vis cognoscere?
Nondum in homine intelligis, Heinsius hom. in Theophan.*

9 *Quicquid fuit ante tempus creditur ab homine, non capitur.
Heinsius ibid. * Arius, who said there was a time when the
Sonne was not.*

The blessed Birth-day.

9

The substance, Essence, Honour is the same.

No time before the Father ever was,

No time before the Sonne did ever passe.

What thred of time before him could be spinning

Who is the *h* word which was in times beginning?

That word which ever was with God: that Word

Which ever was, is, shall be, God the Lord.

What time could be before him, who did frame

Both time, and all that man doth creature name?

Same God, same Essence, same Eternity,

And all the same saue Personality.

To The Sonne (we say, and doe not say amisse)

The same, not who, but what the Father is.

Same, not the same: The Father and the Sonne

Not same in Person, are in substance one:

One yet not one: Father and sonne, we say,

One God indeed, but not one person they.

The Sonne of God, both Sonne and God must be,

God of himselfe, Sonne of his Father he.

So nor the Father is the Sonne, nor yet

The Sonne the Father, who did him beget:

But both the *Father*, and the *Sonne* the *Word*,

One God we doe acknowledge and one Lord.

Shew then the time, proud Heretike, wherein

The Sonne was not, who ever God hath beene:

Shew when the Sonne was not, who though the Sonne

Yet o the eternall *Fathers* name hath wonne:

In the beginning was the word, Ioh. 1. 1. *I* And that word

was with God. *m* And the word was God. *n* All things

were made by him. *io* *Non quia qui summus Pater est, &*

Filius hic est, Sed quia quod summus Pater est, & filius hoc

est. sedulius. o *Isai. 9. 6.*

Shew

Shew when he did begin to be, who seeing
Hee's God, with God had everlasting being.

Assigne a time beyond eternity,
If not, recant thy cursed heresy.

What time what distance could there be betweene
Who both are one and ever so haue beene ?

q If Christ be God ore all, blessed for ever
What time then could him from his Father sever?
If God had once no Sonne, then once must he
Without the *r* brightnesse of his glory be.

If that the word in time from God did come,
A time there was, when God himselfe was dumbe.

* If God in time did to his *f* Arme attaine,
A time there was when God did maim'd remaine.
If Christ were made for man, (that * *blatant beast*
So belched forth from his blaspheming brest)

How is it true that Scripture doth declare,

r That of him, for him, by him all things are?

u If all things were made by him, how can he
who made them 'mong his Creatures numbred be?

w How is he in the Father, and the Father
In him, vnlesse they still were altogether?

If he were still in God, God still was he.

z *Nothing in God, which is not God can be.*

And how is he Gods wisdome truly nam'd

p I and the Father are one. Iohn 10. q Rom. 9. 5. r Heb.

3. *Videatur epistola Alexandri Alexandriae Episcop. contra
Arianos, apud Socrat. Scholast. 1. 5. f. Isai. 51. 9. & 53.*

Where by the Arme of God, some doe vnderstand Christ

* Arius. t Rom. 11. 36. u Col. 1. 16. w Iohn 14. 11. z *Na*

*hil in Deo est quod Deus non sit, quia totus idem est, & su
stantialiter idem, Ludolphus de vita Christi Part. 1. c. 1.*

The blessed Birth-day.

II

If he in time created were and fram'd?
For might not, then some certaine time be showne,
When God was not or wisdom he had none?
So must they say of God and so blasphemers,
Who of a time before the Son doe dreame.
Considering such a wondrous glorious birth,
Shall we not say and sing with heavenly mirth?
*Glory to God on high, on earth be peace,
And let good will towards Christians never cease,*

Behold a Sonne who *Father* hath and *Mother*
Yet may be said to haue nor one nor other:
In heauen a Father without mother knowne,
A mother here he had but Father none.
The true x *Melchizedec* from heauen descending,
Who nor beginning hath of daies nor ending.
The first, the last: King, Priest, and Prophet true,
To teach to sacrifice and to subdue.
Who only worthy was to haue none other
Father then God, nor then a Virgin mother.
For 'twas not comely that one Sonne should know
Two Fathers, one aboue, one here below.
And how could he man without sinne be made
If to his Father, he some sinner had?
Had any *Adams* sonne his Father bin
He had receiu'd with *Adams* seed his sinne:
And had he ought of *Adams* sinne possided
Then how could *Adams* seed in him be blessed?

53. *Christ* The humane Nature of *Christ* as he is the sonne of a wo-
man and therefore man. x *Heb.* 7. 3. y *Revel.* 21. 3. † This
woman a pure Virgin. * Reasons why the *Messias* was to be
borne.

z Th' high

¶ *Th'high Priest, by whom we should be reconcil'd
Must holy harmelesse be, and undefil'd.*

Sep'rate from sinners (though 'mong them a reputed)

For had he beene with sinne himselfe polluted,

How could he from vs our pollutions take?

He must be pure who others pure shall make.

12 *Who can the worlds sinne take away but hee,*

Who from all spot and blot of sinne is free?

13 *Who cleanseth me conceau'd of sinfull seede?*

He whose conception did no clensing need.

14 *How cleane a birth became it him to haue*

Who came foule soules to clense, the World to saue?

The beame out of mine eye he plucks alone

Who hath nor beame nor blemish in his owne.

What man but he mans sins could purifie

Who without sinne was borne, did liue, did die?

Thus did the heavenly Providence dispose

That even his birth should what he is disclose:

15 *True man because of woman borne, but not*

Meere man, because no Father him begot.

Thus by his naturall birth true man we know him,

His supernaturall more then man doth show him.

Thus did the heavenly providence ordaine,

¶ *Heb. 7. 26. a Isai. 53. v. vlt. 12 Quis enim peccata mundi
tolleret, nisi is in quem peccatum non cadit? 13 De immundo
conceptum semine nullus potest mundum facere, nisi is qui per
se solus mundus est. Gregor. moral. in Job. l. 11. c. vlt. 14 Et
talis certè saluatorem mundi decebat ingressus, ut qui humani
generis veniebat peccata mundare, præ ceteris mundus nascere-
tur. Sanctus Maximus in Nat. Domini. hom. 5. 15 Secun-
dum conditionem naturæ natus ex femina, supra conditionem
naturæ, natus ex virgine.*

The blessed Birth-day.

13

That they who by 16 a Virgins sin were flaine,
Should by a 17 Virgins seede be sau'd, 18 that whence
Sinne came salvation might proceed from thence.

Let all the world shew such a sonne againe
Whose birth so many wonders did containe?

A Lamb new slaine, b slaine ere the world begunne

His Mothers Father, and his daughters sonne.

A Doue hatcht in the nest himselfe did build,

A Flowre in winter sprung that fram'd the field

From whence it sprung; A Lilly risen new,

That made the bed and garden where it grew;

A stone cut without hands which with one dash,

The Iron, Clay, Brasse, Silver, Gold, doth quash,

Of which that dreadfull Image was compos'd,

Which to the great Chaldean was disclos'd

In visions of the night; d The Corner stone,

Who built and beares the fabricke built thereon,

Who, though the foolish builders him reiected

Now in the corner is chiefe stone erected.

e The Ladder which the Patriarch of old

Sleeping in body did in soul behold:

Who by his foote, the flesh, to earth descends,

His top, the Godhead, vnto heaven extends:

By whom our prayers to God ascends; by whom

Gods graces vnto vs, descending come:

16 It is probable, that Eve when shee transgressed, was a
Virgin. Polan. & alij. 17 Virginis antiqua facinus Nova
Virgo piavit. Sedulius l. 2. 18 --- ut unde Culpa dedit
penam, pietas daret inde salutem. Id. ibid. b Revel. 13. 8.
c Dan. 2. 34. 35. d Psalm. 118. 22. 23. Matth. 21. 42.
Acts 4. 11. e Gen. 28. 12.

19 Who

19 Who, comming high and low to pacify
Himselfe became so low to make vs high.

Let all the world againe shew such a child,
Of Adams seed not with his sinne defild:
A child, who nere by man begotten was,
Who doth his mother farre in age surpass,
And match his Father in antiquity,
Elder then th'eldest of his pedigree.
A child who made all Children and the place,
And time wherein and when himselfe borne was.
A child that's God, and f God mighty to saue,
g All those whom vnto him his Father gaue.

h Th'ancient of daies, borne in an houre: The light
Of both the Worlds arising in the night.

A child who had he not to Vs beene borne,
All generations had beene quite forlorne.
Should not the strangest Child who came to saue
The world, the strangest Mother likewise haue?
And so he had: We truely may averre,
No Sonne like him, no Mother like to her:

20 For such a Mother never was before,
And such an other never shall be more.

Let all the World shew vs such a Mother
And say which is more wondrous one or other.
She for a Mother; or he for a Sonne,
It must be said when all is said and done,
O wondrous Mother, but more wondrous Sonne!
For such a sauing Sonne, both Mother may

19 *Qui summa atq; infima pacans, Vt nos infereret summis,
miscuit inis. Prosper de ingratis. f Isai. 63. 1. g Iohn 17. 1
h Dan. 7. 9. 20 Nec primam similem visa est nec habere sequen-
tem. Sedulius: & ex eo Bernard. in Vigil. Nativit. Ser. 3.*

The blessed Birth-day.

15

With Angels sing, and wee with them may say,
Glory to God on high, on Earth be peace,
And let good will t'wards Christians never cease.

Behold a Mother, yet a Virgin still,
Whose wombe not lust, but liuely faith did fill.
Before, and in, and after birth a maid,
Of whom mong all her sexe it may be said,
H'inioy'd by bringing forth that heavenly Boy,
A virgins honour, with a mothers ioy.

Behold a maid who in her wombe did beare,
Sonne: and him conceiued by the 24 Eare,
Not by the womb. The Angels tongue the seed
Doth cast: she heares, beleecues, and so doth breed.
A liuing soule and flesh doth loade her wombe,
Which not from flesh, but from the spirit doth come.
God for a time in a maids belly dwells,
Whose belly not by flesh but spirit swells:
Man without man; by heavenly overshade
Of a woman, in a woman made.

Behold a field which nere by man was tild,
Wheat whence is made the bread of life, doth yeld.
Thus ere the heavens did shoures on earth distill,
Mist her pregnant wombe with fruit did fill.

*Mariam non libido impregnauit sed fides. 22 Virgo conce-
pit, virgo gravida est, Virgo in partu, Virgo post partum. Au-
gustin. ser. 6. in Nat. Domini. 23 Gaudia matris habens cum
virginitatis honore. Bernard. ex Sedulio. 24 Cum sola virgo
operet Concepit aure filiã; Stupente factum corpore, Turgescit
aus spiritu: Quod lingua jecit semen est. Eunodius Ticinus.
hym. Sancte Virginis. i Luk. 1. 35. k Iohn 6. 35. i Gen. 2.*

Thus

m Thus *Gedeons* fleece was moist when all was drie,
 And dry when all about it moist did lie:
n And thus on *Aarons* rod ripe *Almonds* grew
 Not set in Earth, nor moistned with the dew:
 25 And thus from *Maries* wombe, a *o Plant* proceeded,
 Which neither planting neither watring needed:
p Thus *Moses* bush sent forth a flaming fume
 And burning did not with the fire consume,
 So did faiths fire the *Virgins* heart inflame,
 And yet abolisht not her *Virgin* name:
 26 Her swelling belly nothing did abate
 Th'entirenesse of her maidenheads estate.

Never till now two *Phenixes* were seene
 At once: For this the vsuall course hath beene,
 (If all be true that *Naturalists* haue told)
 The young ones birth brings death vnto the old:
 One *Phenix* here an other forth doth bring,
 And yet her selfe is sau'd from perishing:
 The Mother there dies to produce an other,
 But here the child must dye to saue the Mother;
 The young one must him selfe of life deprive
 Or else the mother *Phenix* cannot liue.

If thou *O man* doest aske how this may be;
 The same which answered her must answere thee,
 When of the messenger she did demand
 How this with possibility might stand,
 That she should haue a *Manchild* of her owne,

m Iudg. 6. 38. 40. *n* Numb. 17. 8. 25 *Vt virga florn*
absq; germine, sic Virgo concepit non ex semine. Bernard. super
Missus est, Ser. 2. o Isai. 53. 2. *p* Exod. 3. 2. 26 *Vteru*
quidem fortu tumuerat, sed virginalis integritas non recessit
Chrysost. hom. 2. de Susan.

The blessed Birth-day.

17

Who never man in all her life had knowne:
All things are possible with God: whose skill
And power to worke, are equall with his will.
27 He who at first to frame a man did need
Neither a Mothers wombe, nor Fathers seede,
Could he not now frame in a Virgins wombe,
A Child which from no Fathers seede should come?
Could not the same who first made man of earth,
Procure a Virgin to bring forth a birth?
He who a woman of a man could frame
Without a Womanis helpe, could not the same,
A perfect man now of a Woman make,
One who no man should for his Father take?
Let this suffice: 28 the reason of the deed
Doth from the doers will and power proceed:
Consider who it is that wrought the fact,
Once know the Author, doubt not of the act.
But for the Act the Author magnifie,
Joyning with th' Angels in their melodic:
Glory to God on high, on earth be peace,
And let good will r'wards Christians never cease.

Astronomers of the Zodiack cease to talk,
And the twelve signes, through which the Sun doth walk:
Say what you will, you cannot well avow,
The Sunne in Virgo truely was till now:

Luk. 1. 34. 25. 27 Annon putas eum novum puerum
in alvo virginis potuisse formare, qui ut primum conderet
hominem nec semen patris, nec viscera matris quaesivit?
Sant. Maximus de Nativit. ho. 3. 28 Ratio facti est
potentia facientis: considera authorem, & tolle dubitati-
onem. Tertullian. de Resur. Carnis.

B

You

Who

You never did untill this day espie
Heaven low as Earth, & Earth as Heaven made high.

You never saw what now you see is done,

A pregnant Moone, a sublunary Sunne.

In all your houses such a match was never,

Heaven comes and woos, and weddeth earth for ever.

Now may you finde that motto much mistakes

Which oft hath frontispiz'd your Almanacks,

** A wise man ruler o're the stars shall be:*

The Wise-men now rul'd by a starre we see,

Who from the rising of the Sunne are prest

To see the Sunne arising in the west.

29 O you whole triple office is to know

The stars, the power of hearbs and plants to show,

T'attend according to your country guise,

The service of your fained Deities:

Come see a starre on earth, more bright more cleare,

Then ere did any in the skie appeare:

Come see a plant beginning now to flourish:

Whose powre and vertue Heaven & Earth doth nourish

Here in a narrow manger you may view

That Deity which yet you never knew.

Come noble Persians, now learne to adore,

A greater Sunne then that you did before:

A Sunne which th'other made, and to him lends

That light which he vnto the world extends:

* A Sunne which once commanded yours to stay

His restlessle course, and to produce the day:

/ And at an other time enforc'd his shade,

** Sapiens dominabitur astris. 29 Ille penes Persas Magus est, qui sydera novit, Qui sciat herbarum vires, cultus Deorum: Persopolis facit ista Magos prudentia triple Baptist. Mantuan. de Epiphan. r Ios. 10. 12. / Isai. 35.*

The blessed Birth-day.

19

To turne full tenn degrees quite retrograde:

gh. And who shall shortly so ecclipse his light,
That all the world at noone should put on night:
When Earths vast globe in sable darknesse shall
Attend as mourner at his funerall.

ver. Then shall the learned Arcopagite

Cry out astonisht at the vncouth sight,

Either the God of Nature suffers wrong,

Or the worlds frame shall be dissolu'd ere long.

Love all your Starres, adore this rising Sunne,

And if the spheares make musique as they runne,

Be sure no better straine then this can be

The sweet Faburthen, to their melodie:

v, *Glory to God on high, on earth be peace,*

And let good will towards Christians never cease.

are, Behold the Lamb of God, the Lamb and God,

Who maketh these things even which erst were odde:

Three *Substances*, two *Natures*, *Person* one,

ourin The sacred *God-heads* chiefe expression.

As in that ever blessed *Trinity*

One holy nature is in *Persons* three:

So in the Sonne who flesh for vs did take

Two *Natures*, Gods and ours, one *Person* make.

Three *Persons* there one substance doe possesse,

One *Person* here enioyes three substances.

* O blessed blood! O sacred Vnion,

That joyneeth three in two, and two in one!

Luk. 23. 44. * *Aut Deus natura patitur, aut mundi*
Mag *machina dissolvetur.* † Christ God and man in one

ultr *person.* * The substance of the body, of the soule, and
riple *the divine substance.* * The Personall vnion.

i. 35.

B 2

Three

Three substances in natures two agree,
 These two in one, this One, one, two, and three:
 30 By vertue of an Vnion personall,
 Though not of Persons, neither naturall,
 Although of natures, but substantiall,
 Because of substances, vnited so
 That neither their owne properties forgoe:
 But such a friendly enterchange they make,
 That each with other doth in speech partake:
 And what is said of God the same of Man
 (Sith God and Man are one) affirme we can:
 And what of man said properly may be,
 The same likewise of God affirme may we.
 Thus doe we say, and what we say is true,
That God did dye, and Man did death subdue.
 God died because the Person who did dye
 Was not meere man, but God eternally:
 And man subdued death, because the same
Christ, God and Man, both died and overcame.
 u So sins of men the sonne of man forgives,
 w Which none can doe but he who sin-lesse liues.
 x So by his blood a Church God purchased
 Vnto himse fe: What blood hath God to shed?
 y So was the Lord of glory crucifide
 When Christ, the Lord of glory for vs dy'de.

30 *Unio Personalis sed non personarum, unio naturarum
 sed non naturalis, quia supernaturalis. Polanus Syntag.
 Tom. 2. l. 6. c. 16. Naturas in te geminas miranda ligauit
 Vnio, quod nostro planè immemorabilis ore, Humano supe-
 rat conceptos pectore sensus. Chytræus: citatur à Phil.
 Camerar. Med. histor. Cent. 3. c. 8. u Mark. 9. 6. w Mark.
 2. 22. x Act. 20. 28. y 1. Cor. 2. 8.*

Thus

The blessed Birth-day.

21

Thus God to be an infant; and a maid,
Of God to be the Mother, may be said.
These speeches in the Abstract disagree,
† In sence compounded well accorded be.

*Lord, what is man, that only for his sake,
Th' Almighty should such strange exchanges make?*

31 What higher is then God, then earth more base?
Yet so farre God vouchsafeth earth to grace,
So humbly God doth vnto Earth descend,
So largely God doth cause earth to extend;
So neerely God earth to himselfe vniteth;
So firme a league twixt him and it he plighteth,
That what God doth, that earth is said to doe,
And what earth suffers God doth suffer too.

32 Man, know thou art but Earth, Pride therefore hate,
Man, thou art joynd to God be not ingrate:
But sing to him, by Whom advanc't thou art
With lofty voice, but with a lowly heart:

*Glory to God on high, on earth be peace,
And let goodwill t'wards Christians never cease.*

** Lord what is man, that only for his sake,
Th' Almighty should such strange exchanges make.*

Eternity an infant is become.

The strength of *Israel* weake, the word is dumb:

† *Hec in concreto vera sunt, non in abstracto. Bucanus
ex Cyrillo. 31 Videatur D. Bernard. in Vigil. Nativit.
ser. 3. 32 Adverte o homo quia limus es & ne sis super-
bus, quia Deo coniunctus es & ne sis ingratus: Bern. ubi
supr. * Christs great humiliation in becomming man.*

34 He whom the heauen of heauens cannot containe
 In narrow bowels doth impent remaine.
 Borne is he in a base vnworthy stall,
 Who Vs advanceth to Heauens glorious Hall:
 He who doth all things fill, fills not a Cratch,
 Heaven vnto Earth, God vnto man doth match.
 He who doth silly man like Angels make
 An homely lodging with poore beasts doth take,
 The Worlds Creator and Commander great
 An Inne for loue or mony cannot get:
 But from fit lodging they doe him expell,
 Who with a word can lodge them all in Hell:
 He cries to whom all hearts for helpe doe call,
 He cannot helpe himselfe who helpeth all:
 Even he from whom th' Angels their knowledge learn
 His right hand from his left cannot discerne.
 ¶ Who all things by his word vpholds, even he
 By womans feeble hand vpheld must be
 For feare of falling. And th' *Almighty* one,
 Without his Creature cannot stand alone.
 The way as yet the way to none can show,
 The truth not yet can truth from falshood know,
 Th' immortall putteth on mortality,
 The everlasting life begins to die,
 That by his death, he may that debt defray
Which man did owe, but none saue God could pay:
 The soules Physitian is to death giuen over,
 That so the sin-sicke patient may recover:
 A desp'rate cure for desp'rate malady
The head must off, or the whole body dye.

34 *Et qui non spatii terre non equoris undâ, Non capit
 cœla paruos confluit in artus. & Heb. 1. 3.*

Who is mans head but God? But o how can
 God dy? God may if he become a man;
 God is become a man subiect to death:
 A subiect which the Conquerour conquereth:
a Because the children were of flesh compos'd,
b Their Father would be in that flesh inclos'd:
 That so by death he might orecome that evill,
 Which had the power of Death, that is, the Devill.
c The Angels nature he refus'd to take,
 But man of *Abrahams* seed himselfe would make:
 That in our Nature, he might him subdue
 Who first our feeble nature over-threw:
 That man on Satan might avenge mans wrong,
 And them redeeme, whom he held captiue long:
 For greater is the glory and the merit,
 When feeble flesh orecomes a potent spirit.

* God is become a man. The joyfullst newes
 That ever was or shall be, yet ensues:
 No alteration neither diminution,
 No losse no mixture here, much lesse confusion.
 35 Becomming what he was not, he remaines
 That which he ever was. Though man-hood gaines,
 The God-head looseth not. To me he giues
 Himselfe, and yet his owne he ever liues:
 That which he was he is, yet once was not

a Heb. 2. 24. b Christ called the everlasting Father. Isai.
*9. 6. c Heb. 2. 16. * Christ by his humiliation looseth*
nothing of his glory. 35 Ille manet quod semper erat,
quod non erat esse Incipiens, nos quod fuimus iam non su-
mus, aut si Nascendo in melius: mihi contrulit & sibi man-
sit: Nec Deus ex nostris minuit sua, dum sua nobis Confert.
Prudent. in Psychomach.

24 *The blessed Birth-day.*

That which he is. A nature he hath got
 More then he had, and yet he still retaines
 That which he had: 36 And hauing both, remaines
 But one: And though he take one nature more
 Yet is he still one Person as before.
 God he was still, not man vntill this tide,
 Hence forth both God and man he doth abide,
 A time there was when man he was not showne
 But when he was not God, no time was knowne:
 37 God before time, and in times fulnesse Christ,
 Remaineth still, the greatest and the high'st.
 38 The word made flesh the word remaineth still,
 Nor is it emptied, though the flesh it fill.
 Nor doth he of his highnesse ought abate,
 Though humbly he descend to our estate:
 But stooping to advance vs, who before
 Were low, himselfe is nothing yet the lower:
 And though for men, made sonne of man he be,
 Yet still the Sonne of God remaineth he.
 Two sundry waies indeed he is a Sonne,
 As God, as man, yet not two sonnes but one.

36 *Hinc illud sacrum Enigma, Sum quod eram, nec e-
 ram quod sum nunc, dicor utrumq; Ignoras nisi me par-
 te ab utraq; tenes. 37 Ante vllum tempus Deus, atq; in
 tempore Christus. Sidonius Apol. Car. 16. 38 Verbum
 quippe caro factum non destitit esse Quod fuerat, verbum
 carnis dum glutinat vsum: Maiestate quidem non degene-
 rante per vsum Carnis, sed miseros ad nobiliora trahente.
 Prudentius vbi supr.*

39 One way the Sonne of God, Sonne of his Mother
An other way, both waies one, not another.

The God-head so the man-hood doth possesse

That for the man God nothing is the lesse,

Neither by taking ours encreas'd he is,

Nor yet impaired by imparting his:

But by a way vnto himselfe best knowne

40 So takes he ours, as not forsakes his owne.

41 His glory not cast off, but laid aside,

To earth he comes, yet doth in heauen abide.

Even so some Prince or Lord of great repute

Laies by his owne, puts on a Servants sute,

Who, though a servants habit him invest,

Yet is not of his honour dispossest.

That golden eye which gilds the world with day,
Reaching to earth yet still in heauen doth stay.

So doth the sonne of God to vs arriue,

On earth, and yet with God in heauen doth liue.

And as my speach arriueth vnto thee,

Whose eare receiues it yet remaines with me,

So did the Fathers word to me attaine

And with the Father vnremou'd remaine.

Or as mine arme extended doth abide,

With joints and sinnewes to my shoulder tide,

39 Non alter ex Patre, alter ex matre, sed aliter ex Patre,

aliter ex Matre. Sanctus Eucherius hom. 2. de Natiuit.

Sic homo sic Deus es, vt non sis alter & alter. Prosper

de Providentiâ. In Christo est αλλο & αλλο, aliud & aliud,

nen alius & alius. Bucanus. 40 Sic aliena gerens vt

nectua linquere possis. Sedulius l. 1. 41 Venit in mun-

du in non deposita sed seposita, maiestate, assumpta est

humanitas, non consumpta diuinitas. Eucherius vbi supr.

So reach't the Lord his *d* Arme to me in loue
 Yet from himselfe he did it not remoue.
 Which though he did both reach forth and retaine,
 Though he loose nothing while I him doe gaine,
 And in him all things, yet how could there be
 More lowlinesse in him, more loue in me?
 What honour should we yeeld to him who thus
 Was pleas'd t' embase himselfe to honour vs?
 Can we doe lesse then in our best tun'd layes
 With holy Angels sing vnto his praise:
*Glory to God on high, on earth be peace,
 And let goodwill t'wards Christians neuer cease.*

Thus greatnesse little to become was pleas'd
 Yet to continue great he never ceas'd:
 Thus heauens high King swath'd in a Cratch doth ly,
 Yet looseth nothing of his Majesty:
 He who the glorious Angels did create
 Becomes a worme, yet keepes his owne estate.

God had his lowlinesse enough commended
 Had he but to an Angels state descended,
 For twixt an Angel and a worme more odds
 Is not, then twixt an Angels state and Gods.

Thus highnesse to be low doth not disdaine,
 Yet being lowest highest doth remaine.

42 Had he not daind himselfe to humble thus,
 What good had all his greatnesse done to vs?

* Great cause haue we t' embrace Humility,

*d Vid. supr. pag. 10. in margine. 42 Nihil profuisset sub
 limitas nisi adfuisset humilitas. Heinſius hom. in Theſ
 phan. * Chriſt by his humiliation ſhould teach vs humi
 lity.*

Sith God himselfe embraced vs thereby.

When greatnesse vengeance for our sins did craue

Humility it was that did vs saue:

When Maiesty and justice gainst vs stood

Then Mercy sought, Humility wrought our good.

When Man to Hell was falne then God did daine,

To stoope to Earth to raise him vp againe;

Never had man, from earth to heauen attain'd

Had God to stoope from Heauen to earth disdain'd.

43 *Learn of thy Lord, proud man, humble to bee,*

Who read this humble Lecture vnto thee,

Ere he could read or speake. His *Incarnation*

Was his first Lecture of *Humiliation*:

When being God, he stooped to be man

y. Whence greater honour at the last he want;

When as his Father did him so aduaunce,

And so his name aboue all names enhaunce;

That at the name of Iesvs every knee

In Heauen, on Earth, in Hell, should bended be.

* What can man loose by his humility,

Sith God himselfe advanced was thereby?

That meekenesse which at first his birth did preach

His words, his deeds, throughout his life did teach.

f Learn ye of me (saith he) for I am meeke:

What better thing then learning can we seeke?

Then Christ, what better teacher can there be?

What better lesson then Humility?

Who would not, that can good from ill discern

ful

bee 43 *Vide o homo, quid pro te factus est Deus: Doctrinam*

um *humilitatis agnosce nondum loquente Doctore. Augustin*

*de Temp. hom. 2. e Phil. 2. 8. * The praise of humility*

S *with exhortation thereunto. f Mat. 11. 20,*

Of the best teacher the best lesson learne?
 By the same paces wee to God must tend
 By which his sonne did vnto vs descend,
g Behold thy King comes meeke to thee: Wilt thou
 Come proud vnto thy King? Will he allow
 In thee, who art with brittle clay invested,
 What in his glorious Angels he detested?
 Pride them from Heauen, and glory did eiect,
Humility must vs to Heauen erect.
 With him who highnesse is it selfe, more high
 Nothing is held then low *Humility*.

The place made void by *Iudas* foule defection
 Must be replenisht: *h* two are on th' election,
 Both worthy deem'd: the lot must arbitrate
 Whom to the Office God doth destinate:
 The one surnamed * *Iust* the other little,
 Who would not deeme the *Iust* the greater title?
 Or who is he that both their titles heard,
 But would conclude the *Iust* should be preferd
 Before the *Little* one? 44 But oh! what ods
 Is there betweene mans suffrages and Gods?
 The *little* one of God advanced is
 Vnto the honour which the *Iust* doth misse;
Who to himselfe and to the world doth seeme
The least, him God the greatest doth esteeme.
i Proud vaunting Pharisee how hast thou lost
 All thy good workes, while thou of them doest boast?

g Mat. 21. 3. *h* Act. 1. * *Ioseph* surnamed *Iustus*, and
Matthias: that is (according to some) the little one of
 God. 44 -- *O quantum distant humana supernis iudiciis*
parui merito transcenditur ille Laude hominum qui Iu-
stus erat. Arator in Act. 1. 1. i Luk. 18. 10.

The blessed Birth-day.

29

5 While the poore Publican who humbly cry'de
Himselfe a sinner, goes home iustified.

The iust condemned is, the guilty free,
He for his Pride, this through Humilitie,
Divine Saint *Austine* we applaud thy writ?

This different couple haue confirmed it,

46 In Gods esteeme much rather is allow'd
An humble sinner then a iust man proud.

Is not God high? yet he that will attaine
Vnto his highnesse, lowly must remaine?

Erect thy selfe; he doth from thee retire:

Deiect thy selfe, thou doest to him aspire:

For when he sees thy stooping to deiect thee,
Himselfe stoopes downe more highly to erect thee.

The proud a farre off he beholds to scorne them,

The humble he regards with grace t' adorne them.

Sweet Saviour by thy lowlinesse thou showest,

The best ambition is who shall be lowest.

What more becomes a Christian, then the same

To be to Christ, what Christ for him became?

What grieues the blessed spirits who seeke our blisse,

What more doth glad the fiends our foes, then this

To see a lowly God, a lofty man,

An humble Christ, and a proud Christian?

Thus God is one become, O Man, with thee,

That thou againe at one with God maist be

Thus is th' *Abyssus* filld, the *Chasma* clos'd

45 *Et multò iustificatiorescessit Publicanus humili confessione vitiorum, quàm Phariseus superba iactatione virtutum. Hieronym. ad Oceanum.* 46 *Melior est apud Deum peccator humilis, quàm iustus superbus. Augustin. Ser. 49. de Tempore.*

Which

Which 'twixt our God and vs sinne interpos'd:
 This he in whom *k* all fulnesse dwells hath done,
 Who being both himselfe, hath made both one:
 We could not come to Him, to V's he came,
 Even what we are, that he himselfe became;
 Saue only sinne, which he came to abolish
 And that *l* partition wall quite to demolish,
 Which severed vs from God. Now ioyne we may:
Man vnto God by man hath found a way.

The Patient could not to th' Physitian'goe,
 The kinde Physitian comes to him, and so
 Vpon himselfe he our disease deriues
 That from himselfe and vs both, he it driues.
L ord what is man that only for his sake,
Th' Almighty should such strange exchanges make?
 Th' Angels themselues such loue considering,
 With ioyfull acclamations doe sing:

Glory to God on high, on earth be peace,
And let goodwill t'wards Christians neuer cease.

Once God of Adam in derision said,
m Behold the man like one of vs is made.
 The sons of Adam now of God may say,
Behold God's made like one of vs to day.
 Not only like to vs but even the same,
 All that belongs to this our mortall frame
 He tooke, saue that which made it mortall, *Sinne,*
 Wer't not for which man had immortall binne.
 Yea *n* sinne it selfe he tooke (as truth doth say)
 But tooke it only to take it away.

k Col. 1. 19. *l* Ephes. 2. 14. *m* Gen. 3. 22. *n* Isai. 53. 4.
Similitude

The blessed Birth-day.

31

Similitude of sinfull flesh arraies

His God-head, so sinne in the flesh he slaies.

Similitude of sinfull flesh he takes,

But yet in taking it this difference makes:

7 The flesh he takes in truth with flesh endude,

The sinne he takes but in similitude:

The flesh he takes is ours, but so he takes it

As that his owne, and cleane from sinne he makes it.

The sinne he takes is ours, and not his owne,

For sinne in him, saue ours, was never knowne.

The flesh he takes for ever to enioy it,

The sinne he takes but only to destroy it.

He knew no sinne, yet sinne was made, that wee

The righteousness of God in him might be.

Both what he made and made not, he did take,

Flesh which he made, sinne which he nere did make:

That which he never made, and doth detest

He would be made for vs, to make vs blest:

That which he never was, never could be,

(Such was his loue) he would be made for me.

Lord what is man that only for his sake,

Th' Almighty should such strange exchanges make?

The Royallest exchange for vs was this,

When God chang'd his for ours: we ours for his:

When with his royall robes vs to adorne,

To take on him our rags he did not scorne.

When that man might be freed, God would be solde,

When for our drosse he gaue in change his gold.

o Rom. 8. 3. 4. 47 Acceptit carnis veritatem, non simili-
tudinem: accepit peccati similitudinem, non veritatem.

p 2. Cor. 5. 12.

O royall change for vs, & blessed Burse,
 Where man the blessing gets, God takes the curse!
 Where Life takes Death, that Death may life attaine,
 The soveraigne dies to make the rebell raigne.
 Cease we not then with heavenly spirits to sing,
 An holy Anthem to our heavenly King,
Glory to God on high, on earth be peace,
And let good will towards Christians never cease.

Proud carnall reason, strike the swelling sailes
 Of humane wisdom, which here nought availes;
 Under the lee of true religion fall,
 In this adventure Faith doth all in all.

g Great is this mystery of Godlinesse

Transcending mans dwarf-wit. 48 Who can expresse?

Who can conceiue how Earth should Heauen invest?

How God in flesh should be made manifest?

How Iustice should in sweet coniunction

With mercy meet, in the same action:

How the same Person God and man should be,

Yet neither Nature loose his property:

** How the same Sonne should Father haue and Mother,
 And yet be said to haue nor one nor other:*

** These mysteries cannot be comprehended by reason,
 they must be apprehended by faith. g 1. Tim. 3. 16.*

*48 Hoc mysterium miraculis plenum est, ut scite & rite
 Bernardus. Vnum idemq; opus misericordia & iustitia: una
 eademq; persona Deus & Homo: una eademq; femina Ma-
 ter & Virgo: unus idemq; filius & pater & filius: Vnus
 idemq; Christus nobis & iudex & advocatus. * Illic
 matre carens, nihil istic ex patre sumens. Guntherus Li-
 gurin. l. 5.*

How

How the same Woman truly may be said
At once to be a Mother and a Maid:

How Mothers milke into her breasts should come,
Who nere receiv'd mans seed within her wombe:
How God from heaven should come to ioyne with clay,
Yet God with God in heaven should ever stay?

The heathen wisards though they did avow,
Men to be Gods, yet never would allow
God to be man, supposing God would scorne
In a poore mortall vessell to be borne,

(And reason sure would say; *as eas'ly can
Man become God, as God become a Man.*)

Yea they who best iudg'd of the Deity,
Would soon'ft of all deride this mystery:

That he who immortality possesses,
Should become mortall. He who others blesses
And is most blest himselfe, should be a curse,
(For who would change a good estate for worse?)

* That he who thunders in the Clouds on high
Become an infant, in a cratch should crie:

That Heavens imperiall Lord should thus become
A subiect, and possesse a r servants roome;

That the Law-giver / who from Law is free
t An vnderling vnto the Law should be.

And this not for his friends, but even for those
Who of his friends became his mortall foes:

That so they might for ever friends remaine,
Though by their friendship he can never gaine.

* *Sic puer in cunis, Deus ut regnaret in astris. Gunthe-
rus Ligurin. lib. 5. r Phil. 2. 7. / The sonne of man is
Lord of the Sabbath. Mat. 12. 8. t Made vnder the
Law. Gal. 4. 4.*

34 *The blessed Birth-day.*

The least of that it cost him to procure it,
 And in such fraile ones firmly to ensure it:
 (Sith 'tis against the rules of policie
 To trust a reconciled enemy)
 Yet all this wretched man to blisse to bring
 He hath perform'd: Then cease we not to sing
Glory to God on high on earth be peace,
And let good will t'wards Christians neuer cease.

Come Faith and fathome the profundities,
 Of these so secret sacred misteries:
 The line of Reason is too short to sound
 This sea, which neither bottome hath nor bound:
 49 All learning here is pos'd, all wit to seeke,
 Doctors and dunces here are learn'd alike:
 The wisest here no wiser are then fooles;
 50 *Christ in a Stall was borne not in the Schooles.*
 His byrth by th'Angell was not first made knowne
 To Scribes and Rabbins, but to Sheapheards shovne
 People who in simplicity did liue,
 Dispute they could not, but they could belieue.
 Vnto his feast which was for all men fitted
The Wisemen were the last that were admitted:
 Who humbly did fall downe when they were come,
 Their humane wisdom they did leaue at home;
 And this their great inviter more contented,
 Then all the pretious presents they presented.
 True wisdom doth her feast for none prepare

49 *Hic humana cessat ratio, hic flaccescit acies intell
 ctus nostri: Hic docti pariter indoctiq; coniunguntur. Hei
 sius in Theophan. 50 Christus non in Academia nati
 est, sed in stabulo. id. ibid.*

such as of their owne first emptied are:
 These shee dismisseth full, but such as come
 All vnto her shee sendeth empty home:
 The simple she invites, it is her guise
 To take the foolish and to make them wise.
 Had not these Sages faith 'boue wisdom priz'd
 To come so farre to Christ they had despis'd:
 Had they not come their empty pailles to fill
 With wisdomes well, they had beene empty still:
 And had they not from him true wisdom gain'd,
 For all their owne, they had but fooles remain'd.
 Come we with them, and let Faith come with vs,
 Which doth beleeuē, adore, and not discusse,
 A better present to our heavenly King
 Then Gold, then Myrrhe, then Frankinsense wee bring:
 All which faith offers, when it doth beleue
 The deed, and to the doer praise doth giue
 For that whereof it can no reason render.
*The true beleuer is the best commender
 Of Gods all wondrous works, most glory bringing
 When with the blessed spirits hee fals a singing,
 Glory to God on high, on earth be peace,
 And let good will t'wards Christians never cease.*

Grant we that God can something doe, which man
 Can never reach with Wisdomes narrow span.
 Could man of all the actions God can doe

Prov. 9. 4. 51 *Demus Deum aliquid posse, cuius nos
 rationem reddere non possumus. Augustin. 52 Si homo
 non potest intelligere divina, potest & facere: nam intelli-
 gere est quasi e vestigio subsequi. Lactantius Institut. l. 7.*

The reason reader, he might doe them too:
 For then mans knowledge Gods should equalize.
 And why not equall works if equall wise?
 And could man doe Gods works, then man should be
 Omnipotent, and God as well as he:
 But none omnipotent can be saue one,
 Who also is omniscient alone.

Gods works to vs apparent are, the way
 Whereby he works clos'd in himselfe doth say.
 So doth some skilfull Artisan reveale
 His Master-peece, but doth his skill conceale.
 So God his works doth vnto mortals show,
 But how he works he doth not let them know;
 53 Least if they knew both art and worke they might
 The Art, the worke, the Worker, basely slight.
 Those workes doe quickly starue their estimation
 Which are not fed and filld with admiration:
 Praise is but cold, which from a tongue is sent
 Not warm'd with wonder and astonishment.
 But when we stand amazed at the deed
 Best praise vnto the doer doth proceed
 From wondring silence. Then at length we straine
 Our tongues, to tune forth some Angellike vaine,
Glory to God on high, on earth be peace,
And let goodwill towards Christians never cease.

Will *Adams* Imps nere from this itch be quitted
 Of crauing to know more then is permitted?
 What fool'd their Father out of all his store

53 *Facile vilescit quod facile percipitur: quod autem in-
 genij aciem superat, quod affectu difficilius, hoc maio-
 rem sui admirationem mouet. Gregor. Nazianz. Orat.*
3. de Cura Paup.

Of

Of knowledge, but a lusting after more?
While he would wiser be then he was made.
He lost the substance, catching at the shade:
Enough he had, enough could not content him,
This discontent lost him th' enough was lent him.
Yet will not his bold issue warned be,
But still are tasting the forbidden tree.
As if a blind man sought his sight to finde
By the same meanes, which made his Father blinde.
So seekes some gamesters almost beggerd heyre,
By play his Parents losses to repaire:
Where as he soonest his lost store regaines
Who best improves that little which remaines.
Sufficient for salvation is revealed,
Why should we search for that which is concealed?
Sith God to Vs enough for Vs hath shewne,
Can we not giue him leaue to keepe his owne?
54 *To breake into Gods sealed secrecie*
This is not searching, but bold burglary.
This life is for beleefe, the next for light,
w Heere we doe walke by Faith, and there by sight.
55 What can be wanting to our perfect blisse,
When all shall naked be that certaine is?
The chiefeest wisdome here attain'd can be,
Is x to be wise vnto sobrietie.
Avaunt then saucie Curiosity,
Dangerous it is into this Arke to prie:

54 *Intellectus si signata fidei tentet irrumpere, reputatur effractor non scrutator maiestatis. Bern. de Considerat. l. 5. c. 3. w 2. Cor. 5. 7.* 55 *Nihil supererit ad beatitudinem; cum quæ certa sunt, nobis erunt æquæ & nuda. Bernard. ubi supr. x Rom. 12. 3.*

38 *The blessed Birth-day.*

y God soonest doth his mysteries impart
Vnto the humble and beleeuing heart.

56 The humble suiter doth by prayer obtaine,
That which the curious searcher seekes in vaine.

51 Let him who diues into Gods secrecie,
Dread to b'orewhelmed with his maiesty.
Here nothing doth sound knowledge more advance,
Nor is more learn'd, then humble Ignorance.

Cease then to argue, or if you dispute,
Let Faith be moderator, reason mute.
Twere hard for me, and many a silly man,
Wer't art and wit that made a Christian,
Not faith, and Hope, and Charity. These three
As well in simple as in wise may be.

58 *Blest be Gods wisdom who doth mans exclude*
In heavenly matters. Here the raw and rude
May with the wisest walke. The wisest man
Can but beleue, and so the simplest can:
Yea sometimes sooner then the wiser doe,
Who humane wisdom trusting too much to
Runne mad with reason, and then furiously
Doc cut the knot they know not to vnty.

*Tis well that God this wondrous worke hath done
Whereby to vs is brought salvation:
Suffice it that the matter is reueald,
Although the manner be from vs conceald:
*Tis well the benefite doth ours remaine

y Psal. 25. 9. 14. 56 *Inueniet pius pulsator quod curio-*
sus indagator non potest. Bern in Cant. Ser. 36. 57 *Scru-*
tator maiestatis opprimetur à gloriâ. 58 *Benedicta s-*
divina sapientia, quæ in negotio salutis humanam penitu-
exclut. Dan. Heinsius hom. in Theoph.

Thoug

Though to the secret we cannot attaine:
59 'Tis faire our King into his court doth take vs,
Though of his Counsell he refuse to make vs.
Each Saint may say, such honour is for mee
Too high, yet all his Saints so honour'd bee.
Then let his praise still in their mouthes be found,
And let them with his royall guard resound,
Glory to God on high, on earth be peace,
And let good will i'wards Christians never cease.

O blest be God! who giues faith to supply
That, which for reasons reach is farre too high,
Which man aboue himselfe to mount doth teach,
Reaching to what surmounteth humane reach:
Whereby a Christian doth excell the rest
Of men, as farre as Man excels a beast.
Saith God the Word? Faith doubts not of the deed,
How farre soere it doth mans sense exceed.
¶ Christs generation cannot be declar'd,
60 Beleeu'd it may be. Nothing is too hard
For Faith: where wit and language both doe faile
To speake, to thinke, Faith wins and doth prevaile.
What Art by arguing cannot comprehend,
Faith by beleeuing soone doth apprehend:
Things whereof 'tis impossible to giue
A reason, Faith doth easily beleeue.

59 Dr Hall B. of Exon. Meditat. ¶ Isai. 53. 19. 60 Fra-
tres, generatio Christi enarrari non potest, credi potest,
¶ ubi lingua deficit fides proficit. Maximus ubi
supr.

61 Faith

61 Faith made the man vntouched Virgins wombe
 To swell, and milke into her breasts to come:
 Had she not first by Faith the word conceau'd
 Within her soule, her wombe had beene bereau'd
 Of that preferment to conceiue the word,
 Which to the World salvation doth afford.
 Faith made the Virgine pregnant, Faith must make,
 The Christian Christ into his soule to take:
 As she by faith conceived him, so hee
 In Christians still by faith conceau'd must bee.

62 Faith to salvation's a compendious way
 Wisdome to Faith an obstacle and stay.
 a Not many wise nor mighty God doth chuse,
 Nor any that hath Faith he doth refuse:

O let me wise vnto salvation bee,
 Lord giue me faith take wit who will for mee.
 63 All things in God doe humane wit transcend,
 But nothing Faith, Where humane wit doth end
 Let Faith supply. 64 What only God can doe
 Faith only can beleeeue and reach vnto.
 The things which God for vs hath done to day
 Conceiue we cannot but beleeeue we may:
 And if we doe beleeeue, lets not dispute,
 But speake our Faith in accents which doe sure

61 *Ipsa coruscantis monitis sacra virgo ministri Credi-
 dit, atq; ideo concepit credula Christum: Credentes nam
 Christus adit: dubitabile pectus Sub titubante fide vacuo
 contemnit honore. Prudentius ubi supr. 62. Compendi-
 um salutis est fides, fides obstaculum sapientia. Heinsius
 ubi. supr. a 1 Cor. 1. 26. 63 Omnia in Deo supra ra-
 tionem: nihil supra fidem. Heinsius ibid. 64 Quicquid
 salus Deus potest facere, sola fides potest credere. id.*

Vnto

The blessed Birth-day,

41

Into the message which our Angel bringing
Immediately a multitude are singing,
Glory to God on high, on earth be peace,
And let goodwill towards Christians never cease.

Into this myst'rie they to looke desire,
And looking doe not argue but admire,
Solemnizing the day whose like before
They never saw, they never shall see more.
An holy happy Day, a Day of Daies
Greater then any day; Whose radiant raies
Had they not shin'd and brought this blessed light,
The world had laine drown'd in eternall night.
Better for vs, vile wretches, it had beene
I'haue seene no daies then this day not i'haue seene.
65 O Day of Daies which in due estimation,
Excels the first daies of the Worlds Creation!
Not all the works which those sixe daies brought forth
Can equalise this one daies works for worth.
Then out of darknesse God did light disclose,
Now God himselfe a light is come, that those
Who sate in darknesse and Deaths dreery shade
Might finde the way which vnto life is made.
Then did he ore the Earth the Heavens extend,
Now Heaven it selfe vouchsafeth to descend
And kisse the Earth, and kindly to embrace it,
And with himselfe, boue highest height to place it.
Then after his owne Image God did frame

b I Pet. 2. 12. 65 Meliores sunt dies in quibus ad æternam vitam renascimur, quàm quibus in hæc tempora procreamur: si quidem maiora sunt dona gratiæ quàm nature.
Eucherius hom. 2. de Paschal.

The

The last of Creatures, whom he Man did name,
 Now after mans owne Image he doth make
 Himselfe, and our similitude doth take:
 Himselfe is made that which he made, that he
 Might what he made from finall marring free.
 All things of nothing then were made, but here
 We are new made who worfe then nothing were.
 Hee spake the word, and all things were made then,
c Now is the word made flesh and dwels with men.
 That men made spirit who were but flesh before,
 With him *d* one spirit might be for evermore.
e The Angels shouted at the worlds Creation,
 More joyfully they sing for th' Incarnation,
Glory to God on high, on earth be peace,
And let good will t'wards Christians never cease.

The divine Nature our fraile nature takes
 And *f* of his nature vs partakers makes.
 God of a Virgin pure is borne, thereby
 To purge mans fowle impure nativity.
 The bread of life is in a manger laid,
 That Man (become a beast because he straid
 From his Creator, now by grace restor'd
 T'a better state then nature could afford)
 Might with this Heavenly provender be fed.
 Come man, and eate of this most blessed Bread,
 (Bread which did more then all the Worlds worth cost)
 And gather vp the crums that none be lost.
 One crum of this doth farre that feast surpass
g Which by th' Assyrian Monarch once made was.

c Iohn 1. 14. *d* 1. Cor. 6. 17. *e* Iob 38. 7. *f* 2. Pet.
 1. 4. *g* Hester 1. 3.

Come

The blessed Birth-day.

43

Come nere so many, none shall hungry rise,
This only Loafe all commers will suffice.

The Manna of Eternall mercy falls

In full abundance and for gatherers cals:

That Man with food of Angels may be fed

And vnto life eternall nourished.

Come ye that hunger, gather vp this *Man*,

Which who so eats againe nere hunger can:

Yet hungers still: More hunger doth arise

From this sweet food, the more it satisfies.

66 Such is the nature of these heavenly dainties,

Their pleasure still encreaseth with their plenties:

They who doe tast them least, haue least delight,

But frequent feeding breeds more appetite:

They still moue longing by their sweet variety

But never loathing by a cloid satiety.

And let not him who feedeth feare, or thinke

That to his bread and meate he shall want drinke,

He who is food our hunger to expell

Is against thirst a never failing well.

There goes and flowes from this celestiall mountaine

Bread against hunger, and gainst thirst a fountaine.

Drinke of this Fountaine, which who so once tasteth

Shall never thirst. This fountaine never wasteth

But is to them that drinke, *h a water springing*

To life eternall, and them thither bringing.

A double vertue this one Fountaine hath,

66 *Habet hanc vim celestium dulcedo pulchritudinum, ut
quanto intentius queruntur, tanto ardentius desiderentur.
Ingerunt de cupiditate appetitum, non de satietate fastidi-
um. Sanct. Eucherius, hom. 2. de Sancto Maximo. h loh. 4.*

It quencheth thirst, and also is i a Bath
To wash and clense vs from our sins pollution,
That so our filth may not be our confusion.

Come every *Naaman*, and here bathe, thereby
To wash away thy soules fowle leprosie.
And being made cleane beware thou sinne no more,
Least worse ensue then that which went before,
But with the thankfull Leaper turne againe
And with thy clenser ever more remaine,
Rending him thanks and singing forth his praise,
Ioyning with th' Angels in their joyfull layes,
Glory to God on high, on earth be peace,
And let good will t'wards Christians never cease.

To day wars end, and *k* Peace begins: To day
Wandring doth cease, for we haue found the *l* Way:
Falsehood's remou'd, for truth to light is brought,
Death perisheth, for Life to day is wrought.
Now life begins to liue. To liue, said I?
Nay rather now life doth begin to dy.
God who is life, mans life did therefore take
That he a way to his owne Death might make.
Vnlesse God man becomes he cannot dy,
Vnlesse God dye man dies eternally.
Rather then we should suffer endlesse paine
He would be borne of purpose to be slaine.
* Thinke not that Christ did then begin suffer
When *Iudas* sold him, and the Iewes did offer
To apprehend him. He did then begin

i Zachar. 13.1. *k* Christ our peace Ephes. 1.14. *l* The
way, the truth, the life. Iohn 14.16. * Christ his pas-
sion began at his Incarnation.

The blessed Birth-day.

45

To make his soule a sacrifice for sinne,
When he tooke body. He began to dy
Then, when assuming our mortality,
He made himselfe one able to be slaine:
To put on man is but to put on paine.
His death was at his birth, he then began
To dy when he began to put on man.
This Flowre ere it sprang forth began to fade,
Thus was his Crosse before his Cradle made.
The drops of blood which at his death he shed
Were but his infant drops of teares di'de red:
His swathing clothes did with that linnen meet,
Whereof good *Ioseph* made his winding sheet:
His blood was as a salve bespred thereon:
This plaister cures our soules corruption,
Behold how he, a tender infant, cries
Who wipes all teares from true repentant eyes.
O let vs of this infant learne to weep
That from eternall teares he may vs keep.
Restore ô man the groanings which he lent,
Returne the teares which he for thee hath spent.
Consider how much thou to him doest owe
Who would for thee a double suffering know:
Suffering for thee who wert a wretch forlorne
Worst at his Death, but first in being borne.
Who therefore wept for thee, that thou mightst sing
With holy Angels to thy heavenly King,
*Glory to God on high, on earth be peace,
And let goodwill t'wards Christians never cease.*

The
pas- What should not we suffer for him, who thus
And what shall wee to doe for him disdain,

Who

To

Who did the worke while we the wages gaine?
 Who therefore would be borne, that he might dy,
 And dy, that we might liue eternally:
 Whose birth began his Death, whose Death ours slaies,
 And vs to everlasting life doth raise.
 Both songs and teares from vs: he challengeth,
 Songs for his birth, Teares for his bitter death.
 Hereafter for his Death wee'l weep, and bring
 Pailles full of teares. Now for his Birth wee'l sing,
Glory to God on high, on earth be peace,
And let good will t'wards Christians never cease.

What is for mans salvation left vndone,
 Sith God for vs hath sent his only sonne?
 That ever dearly loued Sonne of his,
 In whom alone the Father pleased is.
 A Sonne who by his comming doth restore
 All that our Father *Adam* lost and more.
 This Sonne of God made Sonne of man we see,
 That Sons of men made Sens of God might be.
 Th'eternall in an houre is borne, and they
 Eterniz'd are, who were worms of a day;
 The robe of righteousness is naked borne,
 The naked with his righteous robes t'adorne.
 Height is made low, and honour is embas'd
 That so the base to honour may be rais'd.
 Fulnesse growes empty, emptinesse to fill,
 And Wisdome childish to giue children skill.
 Freedome it selfe doth bondage vndertake,
 T'enfranchise those whom sinne did bondslaues make.
 Strength is made weak, & weaknes strength hath found,
 The richest poore, that beggars might abound
 In the best riches, and Life learns to dy

That

That so the dead may liue eternally.

Lord what is man that only for his sake,

Th' Almighty should such strange exchanges make?

What can poore mortals in requitall bring?

Nothing. Yet with Heauens Quiristers wee'l sing,

Glory to God on high, on earth be peace,

And let good will & wards Christians neuer cease.

FINIS.

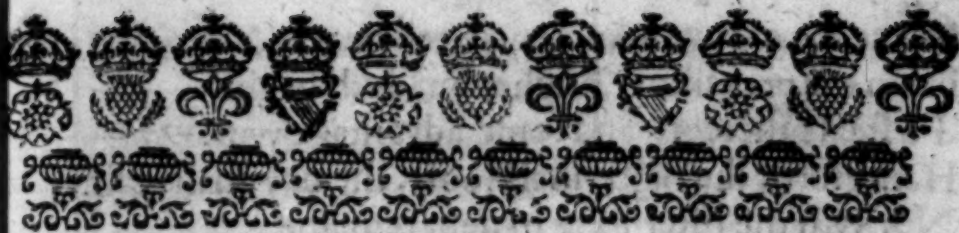




Votum Authoris ad IESVM
Redemptorem.

*Nil tibi dissimilis, similis mihi facite Redemptor
Fac mihi dissimilis sim, similisq; tibi.*





H O L Y
 TRANSPORTATIONS
 in contemplating some of
 the most observable adjuncts
of our Saviours Nativity.

TRANSPORTAT. I.

*The season of the Yeare wherein our Saviour
 was borne: namely in the Winter
 Solstice or Sun-stead.*

NOW seemes the 1 Sunnes vnwearied Waggonere,
 Who every day surrounds this earthly sphere,
 To make a stand, and breath his restlessie teames,
 Which through the world convey his golden beames:
 Nor doth the day to our appearance seeme,

A description of the winter-Solstice. 1 *Quid est quod
 Arctum circum, Sol jam recurrens deserit? Christus ne
 erris nascitur, Qui lucis auget tramitem? Cælum nitescit
 etius, Gratatur & gaudens humus scandit gradatim de-
 uid iubar priores lineas. Prudentius Cathemer. hym. 8.
 Kal. Ian.*

D

As

50 *Holy Transportations.*

As yet, his captiue minutes to redeeme
 From the prevailing Night, but doth begin
 To steale thereon, and some advantage win:
 Henceforth the night shall loose, the day shall gaine,
 Nor will the sister long in debt remaine
 Vnto the brother, but will fairely pay
 Some part of what she borrowed every day
 Till both be even. This season of the yeare
 Did our eternall Sunne chuse to appeare
 In our Horizon, our Day to restore
 Which sins incroaching night abridg'd before.
 2 In Summers Equinoctiall conceau'd,
 In Winter-Sunstead borne. We were bereau'd
 Of gladsome day, invellop'd in sad night,
 Till this bright starre arose and brought vs light.
 Thus did our Day at his conception,
 And at his Birth take augmentation:
 When such a light into the World is sent
 How can the night but shrink, the day augment?
 All haile, & holy, happy, heavenly day
 Which turn'st our Winter into joyfull May,
 And springing makest an eternall spring,
 Where erst sins *Autumne* a sad Fall did bring:
 A Day that makest everlasting *Summer*
 By the approaching of this heavenly commer,
 Who did from Heauen to earth so kindly come,

2 *Conceptus enim est in Equinoctio verno, natus in solstitio hyberno: Et in conceptione eius, & in natiuitate dei accepit incrementum, & nascente vera luce, lucis & dei augmentatur officium. Augustin. de Temp. Ser. 22. Hodie noctis damna in diei transeunt lucra. Sanctus Eucherius hom. 2. de Nat.*

That Earth by him in Heaven might haue a roome.

O were it winter Solstice once with me!

That this fins night no more encreas'd might be,

But that the blessed day of reformation

In me might finde a joyfull augmentation.

O Sunne of righteousnesse who wouldst appeare

In shortest, saddest season of the yeare,

Who being (a) brightnesse would'st in *black-month* come

That by thy comming all might bright become,

Come vnto me, come into me, that I

To righteousnesse may liue, to sinne may dy.

'Tis *black-month* still with me because of sinne,

O come, that I may bright become within,

Come that the night of sinne may shrinke in me,

And that the Day of grace encreas'd may be.

Heb. 1. 3.

TRANSPORTAT. II.

The time of his birth. By night.

THe light which shines in darknesse comes by night,

Those who did sit in darknesse to enlight:

What meanes the *Day-starre* in the night to rise?

To shew that he giues light to blindest eyes.

To shew that he the worlds light is, who may

Turne the most gloomy night to glad some day.

But why doth truth who never shuns the light

Come as a Theefe, in darknesse of the night?

To make both commings, first, and last, t'agree:

For they who him expect must watchfull bee.

John 1. 5.

On the same subiect.

VVHat is it night with our *Antipodes*,
 That thus by night the Sun to vs doth rise?
 It should be so, 3 The Sun though bright he be,
 Never at once doth the worlds both sides see.
 But when his sight is vnto vs confin'd,
 His eye vnto our opposites is blind:
 Nor but the surface is to him reueald,
 Earths bowels and seas depths remaine conceald.
 4 Nor is an hayre by him surrounded quite,
 But one side still is shaded from his sight.
 But our pure Sunne aboue shines and below,
 And no *Antipodes* at all doth know:
 But with an vnconfined ken, he looks
 Both into Earths and Hels abstrusest nookes.
 This Sunne which now by night doth rise, is hee
 Who never sets, but rising still doth see.

Come glorious *Sunne*, spread thine illustrious light
 On me, who wholly darknesse am, and night.
 My darknesse turne to light, my night to day,
 That so eternall darknesse shun I may,
 And of that blessed light with thee partake
 Whose lustre everlasting day doth make.

3 *Puro clarum lumine Phæbum Mellisui canit oris Homerus: Qui tamen intima viscera terre Non valet, aut pelagi, radiorum Infirma perrumpere luce. Haud sic magni conditor orbis-- Boetius l. 5. Metr. 2.* 4 *Etiā capillus vnus habet umbram suam.*

TRANSPORTAT. IV.

The place of his Birth. A Stall.

M *An being in honour had not understanding,*
But turned beast, from his Creator wandring:
Him to restore, and to make man againe,
God to be born 'mong beasts doth not disdain.

His Mothers *Child-bed-Chamber* is a Stall,
A Cratch his Cradle, and the Lord of all
For his poore Parent ready to ly downe
I Cannot command an Inne in all the towne.
And he who coms men to advance to Heaven
For his first lodging vnto beasts is driven.

Vncivill Cittizens and people vild,
Thus to exclude a woman great with child
So neere her time! Had you humanity
You would haue shew'd to such more curtesy:
You would haue found for her a fitter place,
For might it not haue beene your Mothers case?
Rather then she should in a stall remaine
Your selues vpon the cold ground should haue laine:
Are there not still such Inns, to whom no guest
Lesse welcome is, then Christ who is the best?

Sweet Saviour, I an Inne-keeper will be,
The signe shall be my Heart: Come lodge with me:
The damned crue I entertain'd before
(My roaring sins) I'le all turne out at dore:
I'le not afford them lodging in a Stall,

Psal. 49. 20. d There was no roome for them in the
Inne. Luk. 2. 7. 5 D. Hall Bishop of Exon: Contem-
plat. l. 1. on the New Testam.

54 *Holy Transportations.*

Thou shalt haue Parlor, Chamber, Hall, and all.
 The best cheere that I can I will prepare
 For thee. And this shall be my chiefeft care,
 (Because I know 'tis that which likes thee best)
 That all be neat and cleane for such a guest,
 Thou who, when first thou cam'st, would'st in no bed
 Saue in a Virgins wombe repose thy head,
 Thou who in all thy life, lou'd'st purity,
 And being dead would'st in pure linnen ly,
 Thou who compared art vnto a Doue,
 The bird which neatnesse doth and cleannesse loue,
 I know that he who shall thee entertaine
 Must chiefly care that all be neat and cleane.

Then how can I hope thou wilt lodge with mee,
 In whom all things so fowle and sordid bee?
 Yet come and lodge. For why? I know 'tis true,
 That where thou com'st thou makest all things new.

O thou whose Birth a Stall could stellify
 With Heauen within, and a bright starre on high,
 That not the best *Star-Chamber* of them all
 For glory could compare with this *Starre-stall*:
 O grace me with thy presence, who art able,
 To make a Pallace of th' *Augean* stable.

O thou who hadst things of no better worth
 Then Straw, and Hay, to set the Chamber forth
 Where thou wert borne: Be borne in me this day,
 In me poore wretch, who with' red am like Hay,
 Be borne in me: so shall this Hay be made
 Fresh as the Rose, and never after fade.

e Revel. 21. 5. 2. Cor. 5. 17. f Psal. 102. 11.

Transpor.

TRANSPORTAT. V.

On the same argument.

ART thou so humble, Lord, thou dost not scorne
To be 'mong Oxen and 'mong Asses borne?
O scorne not me, who am become, alas,
More brutish, foolish, then the Oxe or Asse,
For they, poore beasts, *g* *their owners know*, we see,
But farre more brutish I, haue not knowne thee.
Thou mad'st me first a man, a noble creature,
Little inferiour to th' Angellike Nature:
But I through sinne into a state did throw
My selfe, these brutish Creatures farre below:
Be borne in me, that I being borne againe
In thee, a new borne Creature may remaine.

g Isai. 1. 3.

TRANSPORTAT. VI.

*The publishing of his Birth. First
unto Shepheards.*

TO Shepheards is his Birth first signifi'de
Who by their flocke night-watching did abide.
To shew that the great *Shepherd* now is borne
Who no base office for his sheepe will scorne,
But watching ore his flock doth still remaine,
And they must watch who will him entertaine.

b Luk. 2. 8. 9.

56 *Holy Transportations.*

6 Fitly the *Lamb* first to the flocke is shovne,
The Shepheard first to shepheards is made known
To teach his shepheards faithfull watch to keep
To feed his Lambs and to attend his sheep.

I see night-watchings are not still pernicious,
These shepheards, had they not bee so officious
To watch while others slept, had mis'd that i Light
Which mid-day made to them in midst of Night.
Nor had their Eares beene happy with the hearing
Of the first Sermon preacht at Christs appearing.

O blessed Vigils, which to men afford
The sight of Angels, and of Angels Lord!
O blessed Vigils, where one Angel brings
Newes of a Saviour, and an Army sings,
Glory to God on high, and Peace procur'd
On earth to men of favour full assur'd!

O blessed Vigils, where advise is giuen
To men, to finde on Earth the God of heaven,
See shepheards he who never sleepest, doth keep
Watch over you while you watch ore your sheep.
k Be not affrightned at the splendent sight,
Darknesse is to be dreaded not the light,
Divels not Angels. Let them dread who dare
Sleep in their sins, not they who watchfull are.
No danger from an Angell can proceed,
Whose speech remoues the feare his sight doth breed.
Sweet is the word to an astounded eare

6 *Tum prius ignaris pastoribus ille creatus Emicuit, qui*
Pastor erat, gregibusq; refulsit Agnus. Sedulius l. 2
i The glory of the Lord shone round about them. Luk.
2.9. k And they were sore afraid. Luk. 2.9.

when

When he forbids to feare whom all doe feare.

Let me feare him, who saith *Feare not*, alone:

7 *How many doth he feare that feares not one?*

I Great shepheard of our soules who dain'st to grace

Me most vnworthy, with a shepherds place,

Who wouldst to shepherds haue thy birth reueald

Which yet from Kings and Iudges was conceald,

8 And while they watcht, thy light to them didst send

Which they from thee to others might extend;

First manifest thy selfe, O Lord to mee,

That I to mine may preach and publish thee.

Dispell my darknesse with thy light diuine,

Shine thou on me, that I on them may shine,

Relecting on my flocke that double light

Of doctrine pure, and conuersation right.

Thou who doest watch ore them who watchfull are

Grant me to watch ore mine with heedfull care:

Leat if I faile to keepe a carefull watch

The svening wolfe both sheepe and shepheard catch.

Confer'd thou hast on me, O Lord, likewise,

An oter charge, a bosome benefice,

A true peculiar, that will not dispense

With the least *oscitance*, my *Conscience*.

This oer me at all times watchfull is,

O make me alwayes watchfull ouer this.

Let me be carefull, wary eye to keep

7 -- *Quer, quisquis non timet unum Omnia jure timet.*

Paulinus. 1 Heb. 13. 20. 1 Pet. 2. 25. 8 Pastores vigi-

lantes bee claritas Dei circumfulget, qui fidelibus gre-

gibus solite praeesse sciunt, dumq; ipsi pie super gregem

vigilant, inuina super eos gratia largius coruscat. Beda

ex G. ego. hom. 8. in Euangel.

Over

Over my homebred flock, domestick sheep,
 My thoughts, my words, my actions all, least they
 Beyond their fixed boundaries doe stray:
 This twofold charge let me, ô Lord, attend
 Till this my weary pilgrimage doe end:
 Let me, like to the Lamp that burns by night
 Not spare to spend mine oile to lend them light:
 Till both my charges I resigne to thee,
 Then be thou pleas'd to crowne thy gifts in mee.

TRANSPORT. VII.

*The Publisher of his Birth. A
 blessed Angel.*

A *Glorious Angel* is the Referendarie,
 Who first these tidings unto men doth carry.
 An heavenly Herald fittest was to bring
 Newes of the comming of the heavenly King.
 That Gospell by an Angell first was brought
 To men, which now by men to men is taught:
 That Gospell which now God by vs doth teach
 No heavenly Angell is too good to preach.
 O let Gods Ministers as they are stil'd
 Angels, be like the Angels vndefil'd!

9 *Cœlestium munerum etiam cœlestis nuncius est. Ger-
 bardus Medit. 14.*

O Let them not with an earthly life defame
The reputation of an heavenly name:
But strue they others to excell so farre
As Angels vnto them superiour are.
That whereas others are but men at best
They may like Angels shine above the rest.
What is heavens greatest grieve, Earths greatest evill?
An Angels place possessed by a Devil.

O let not an vnholly conversation
Fowly bely an holy appellation!
Holy the function wee may well repute
Which holy Angels joy to execute;
Holy he is, the holiest of all,
Who doth vs to this holy function call:
Holy the message is which we must doe,
O let the messengers be holy too.

10 Nihil enim est turpius quam excellentem esse quemlibet culmine, & despicabilem vilitate. Quid enim est dignitas in indigno, nisi ornamentum in luto? Et ideo cunctos qui sacri altaris suggestu eminent, tantum excellere oportet merito, quantum gradu. Salvian: ad Ecclesiam. l. 2.

TRANSPORT. VIII.

On the same subiect.

How glorious is the newes, how full of joy,
In which God none saue Angels will imploy?
How gladly doe these fiery Posts attend,
When for mans good their master will them send?
No message they more willingly goe on

Then

60 *Holy Transportations.*

Then that which tends to mans Salvation,
 An Angel first is vnto Mary sent
 T'acquaint her with his heavenly Lords intent,
 Who of all maids made choice of her, that shee
 Should both a maiden and a Mother bee,
 And that of all her sexe God had decreed
 This woman should bring forth *m that womans seed*
 Which promis'd was, that cursed head to bruiſe
 Who first the silly woman did seduce.
 An Angell settles *Iosephs* doubtfull thought,
 Tells him, *n the Holy Ghost this worke hath wrought,*
 He need not feare, her for his wife to take,
 Whom God not man did thus a mother make.
 An Angel bids him into Egypt hie,
 To saue the babe from *Herods* butchery:
 And when the Infant-slayer had breath'd his last
 An Angell bids him home againe in hast,
 An Angell first this gladſome Gospell preaches,
 A few poore shepheards, th'Audience whom he teaches:
 Nere was such distance, in regard of glory
 Betweene a * Preacher and his Auditory.
 Why should the greatest Doctor now disdain
 To be a Preacher to the simplest swaine?
 o If he who sends vs no respecter bee
 Of Persons, (as he saith) then why should wee?
 Looke we when on our message we are bent
 Not vnto whom, but from whom we are sent.
As welcome vnto Heaven is he that brings
A shepheards foule, as he that doth a Kings.

m Gen. 3. 16. *n* Matth. 1. 20. * A Preacher who was
 only a Creature. o Act. 10. 34.

Transport.

TRANSPORTAT. IX.

*p The Celebration of his birth by a
multitude of Angels.*

TH E Sermon ended is, the Psalme ensues,
A Psalme which suteth with the joyfull newes,
The subiect of the Sermon preacht by one,
A multitude begins when one hath done:
An hoast of Heauenly Quiristers doe sing
A joyfull Birth-song to heavens late borne King:
And in their song his praises doe recount
Whose praise all songs of Angels doth surmount.
There needed but one Angel to impart
Such newes to any true beleeuing heart:
Good newes doth spread it selfe, flies vnrestrain'd,
And wished tidings soone are entertain'd.
How quickly did this heavenly Sermon sound
Throughout the World? How many hath it found
To entertaine it with such constancie,
That all Hels rage could not them terrifie?
This long expected newes desir'd so much
And by so many, when it came was such
As that one Angell was enough to bring it,
But all the Angels few enough to sing it,

p Luk. 2. 14. 15.

Transport

TRANSPORTAT. X.

*The Sheepheards going to Bethlehem
to see the Babe.*

Hie vnto *Bethlem*, Sheepheards, that your eyes
May not envy your eares felicities:
But that they may be blessed to *q* behold
That word, which vnto them the Angel told.

Then greatest credite gaineth the relation

When th'eye vnto the eare giues attestation,

11 As for your flocke, you left your sweetest sleepe,

So for the Sheepheard leaue a while your sheep.

But hie with hast, that so with speed againe

You may returne, and with your flock remaine.

The supreme *Sheepheard* hardly will dispense,

With any *Sheepheards* long *non-residence*

From their owne charges: Nor is absent being,

Longer allow'd, then while himselfe is seeing;

But when in seeking them imploy'd they are

Himselfe for them and for their flock takes care.

12 Come; let vs with these joyfull Sheepheards hie

Vnto the Cratch where this sweet babe doth lie,

That is, his Church. This place doth still afford

This blessed Infant swathed in his word.

Let vs when there he doth his words impart,

q Videamus hoc verbum quod factum est. Luc. 2. 15.

11 Dr Hall B. of Exon. Contemplat. vt supr. 12 *Adeamus & nos cum pastoribus Christi prae-sepe, hoc est, Ecclesiam: & in fasciis. i. in Scripturis sacris involutum inveniemus hunc infantulum. Gerhard. Meditat. 14.*

Lay them vp all with *Mary* in our heart:
More blest by bearing them she did become,
Then by her bearing him within her wombe.
O blessed Man, who in his heart doth swathe
And bind vp sure his word! For he that hath
His word hath him. The word it selfe is he,
Then where his word is, needs himselfe must be.
This Stall about a Pallace I will prize,
This Cratch about a Crowne. No Paradise,
Shall my transported soule affect but this:
This she esteemes on earth her chiefest blisse,
Still in thy temple, blessed Lord to be,
Where she thy word may heare, thy selfe may see.

13 What is the object of the Eare? *A sound.*
What the best sound? *A voice.* What voice is found.
To be the best? *A voice of words compos'd.*
What words the best? *The words by God disclos'd.*
All other words in vttering vanish: been:
God in his word is heard, and also seene.

O blessed they who heare the joyfull sound!
Most blest who him of whom they heare haue found.
Who in the field the Trumpets sound disdaines
He never in the Triumph part obtaines.
They never shall in heaven embrace thee, Lord,
Who here refuse to heare thee in thy word.

Here let me haue a glimpse of thee by hearing
That there I may enioy thy full appearing.

13 Greenhams Godly instructions. 1. 36. pa. 107.

Transportat.

TRANSPORTAT. XI.

The starre conducting the Wise-men.

YOU who seeke Christ, remoue your gazing eyes
 From the dull Earth, aduance them to the skies
 He who from heaven did come, will not be found
 By such as seeke him poring on the ground,
 But while their feet doe tread as in disdain
 On earth, their eyes must fixt in heaven remaine.
 Even while he was in body here below
 No low thing could the way vnto him show:
 They who so long a journey to him took
 Walking on earth, yet still to Heaven did look:
 And by no earthly thing conducted are
 To him on earth, but by an heavenly Starre.
 A starre which to the night no service lends
 Nor on the ever-changing Moone attends.
 But with the Sunne contrivalling in light,
 Shines more by day then other Stars by night.

The Poles though in the sea they be not drencht
 Yet is their luster oft by cloudes neere quencht,
 This starre still shining through the heavens doth glide
 And to that Sunne which never sets, doth guide:
 While the Astronomers amazed are
 Musing which is the Sunne, which is the starre,
 But this amazement soone remou'd shall bee,
 When they no more this radiant Starre shall see,

14 *Quicumq; Christum queritis Oculis ad alta tollite,
 Illic licebit visere Fontem perennis gloria. Prudentius
 Cathemer. Hym. Epiphan.*

Which

Which so long shall before the wisemen runne,
Till it haue brought them to their farre sought Sunne,
Then no lesse musing shall possesse their mind,
That he is vanisht, then that first he shinde.

Still doth a starre to thee, o Lord, conduct,
Which thy wise-hearted seekers doth instruct
Thee so to seeke as that they shall not misse
To finde thee, and with thee eternall blisse.
A Starre which though his Orbe be earth, and here
Doth to thy seekers for a time appeare,

Yet doth from heauen deriue his splendent light,
And vnto heauen his followers lead aright.

A starre which doth the Sunne excel so farre
As doth the Sunne the smallest twinkling starre.

That other starre the while it selfe did bide
In heauen, a few to thee on earth did guide.

This Starre although it shineth here below

Yet millions vnto heauen the way doth show.

And as that Starre appeared not againe

When it had brought them where thou didst remaine

No more shall this, whose office then is done

When once we haue attain'd vnto the Sunne.

Lord, let that Starre, thy word, still be my guide

And let my foot-steps never from it slide.

Vntill it doe me to that Citty bring

(The glorious Court of our most glorious King)

Where needs nor Sunne nor Moone their light display.

God and the Lamb 7 giues it eternall day.

In this lifes darknesse wee doe need this light,

For here we walke by Faith and not by sight.

But when we come to that celestiall Citty,

Revel. 21. 13. 2 Cor. 5. 7.

B

Then

66 *Holy Transportations.*

Then shall we take vp this melodious Ditty
 & As we haue heard, so now O Lord, wee see
 How thou in Heaven dost walke, and wee with thee.

& Psal. 48. 8.

TRANSPORTAT. XII.

The Wise men bringing their presents.

Follow your guide you wise-men of the East,
 (Though last invited to this heavenly feast)
 The new-created Starre which sheeves the way
 Vnto this blessed Babe, and will not stay
 Till he hath brought you where he doth abide
 But shortly after out of sight will slide:
 For when the Sunne with beames the world once graces,
 The Stars ashamed are to shew their faces.
 Think not that you are guld so farre to come
 To seeke a King and finde so base a roome:
 Thinke not the roome is base, where there is seene
 A Starre without, a glorious Sunne within.
 Here shall you finde that Child you farre haue sought,
 Present to him the Presents you haue brought:
 15 Giue Gold to him as tribute to your King,
 To him as God incense for service bring:

15 *Aurum, Thus, Myrrhum Regi, Homini, Deo, Do-
 na ferunt. Iuuenius l. 1. Dant tibi Chaldei prænuntia
 murea reges: Myrrha Homo, rex aurum, suscipe thura
 Deus. Claudianus Mamercus siue Damasus, de miraculis
 Christi.*

Bring

ring Myrrhe t'embalme the man who once die
 east all mankind doe dy eternallie.
 16 Take Frankincence ô God, take Gold & Kings,
 Take Myrrhe ô Man from those who can them bring,
 poore I, nor Gold, nor Myrrhe, nor Frankincence,
 haue to present, such is mine indigence,
 et will I with these noble Persians bring
 some present still, when I salute my King:
 I giue my selfe. A gift too vile, too base
 to be presented to so high a grace.
 But thou who all thou tak'st doest better make,
 render me better then thou did'st me take.
 My selfe a worme, no man, I giue to thee
 Restore my selfe a man, a Saint to me.

*Aurea nascenti fuderunt munera regi, Thura dedere
 eo, Mirram tribuere sepulchro. Sedultus. l. 2. Magi fe-
 rant munera Primi legati gentium, Quae cum Sacro my-
 rio signant latentis gloriam: Aurum potentis regis mina,
 umen sacrum thus indicat, Carnemq; myrrha mortuam,
 audi plantem machinam. Rabanus Maurus. Hym. in
 Iphan.*

TRANSPORT. XIII.

On the same.

✓ Alke on you wisemen stay not till you come
 Where wisdom hath cane vp an homely roome,
 inke not so long a journey little worth,
 for you shall returne then you came forth,
 l you be wise indeed? Drink of this well

68 *Holy Transportations.*

Which wifdome opens in a filly Cell.
 Drinke of this well your thirst to fatisfie,
 But ere you drinke vfe th' Adders policy,
 Your humane Wifdomes poison first eieft,
 So shall you finde true wifdomes sweet effect:
 Had you come fooles you wifer should become
 Then all the Wifards you haue left at home.
 Returne, and being return'd report and fay
 To thofe Star-gazers who at home did ftay,
 Not all the Starres they ever faw could fheve
 So much to them as one Starre did to you,
 Tel them, in all the heavens they never shall
 A greater finde, then you found in a Stall.
 O thou eternall Wifdome make me wif,
 That from my heathen-country I may rife,
 My Fathers houfe and kindred to forfake,
 Cause me, that I to thee the way may take.
 And that I may not erre nor goe aftray,
 Let that bright ftarre, thy Word, lead me the way:
 Be that vnto my feet a light, and to
 My fteps, a fafe-conducting Lampe, that fo
 With thefe wifemen, I fafely may attaine
 Vnto the place where thou, Lord, doeft remaine:
 And finding thee who art my foules beft ftore,
 Let me fall downe and humbly thee adore.
 Offring thofe gifts which cannot offred be
 By me, vnleffe I them receiue from thee.
 The Gold of true obedience I will bring
 A tribute due to mine eternall King:
 My Frankincence fhall be my daily prayers,
 (A pleafing perfume vnto thee) My teares
 Shed for thy Death and for my finne, fhall bee
 My mourning Myrthe ftill dropping vnto thee.

O may this Myrrhe still drop, till I arriue
 Where thou and thine in lasting joyes doe liue:
 Where thou, from whom all comfort doth arise,
 Wipest all teares from true repentant eyes:
 Where they shall reape in joy who here below,
 The pretious seed of plenteous teares doe sow,
 Let this short life of teares a seed-time bee
 That I may reape eternall joyes with thee.

I'll goe forth weeping, bearing pretious seed,
 Mourning my Fathers and mine owne misdeed,
 And hope by thee exempt from all annoy,
 To laed home sheaues of everlasting joy.

*Sorrow (thou saist) may for a night remaine,
 But in the morning ioy returnes againe.*

All this Lifes night I'll be content with sorrow,
 That night once past joy may giue me *good-morrow*.

Psal. 126. 5. 17 -- *Nos qui deflemus in Adam Semi-*
a mittentes, mox exultabimus omnes Portantes nostros
tristis veniente manipulos. Sedulius l. 1. w Psal. 30. 6.

TRANSPORTAT. XIV.

*The Infant sought by Herod to
 be destroyed.*

Is this into the world thy welcome Lord?
 Is this the entertainment men afford
 To thee, who com'st from heauen to blisse the earth
 To handsel with thy blood thy blessed Birth?
 No sooner borne but forthwith sought to dy,

70 *Holy Transportations.*

Enforc't ere thou canst goe or creepe to flie?
Will they as soone as thou to earth art come
Needs send thee back vnto thy heavenly home?
And must the Butcher and the Midwife strue
He how to slay, she how to keepe alieue?

Herod, what hast? Adjourne thy cruelty,
18 He had not come but that he meant to dy,
But not as soone as to the World hee's shovne,
Nor yet by mans appointment but his owne.
Think'st thou to haue his life at thy command
Who hath both thine and all mens in his hand?
What King what Creature else can him deprive
Of life, by whom all Kings all Creatures liue?
x The power of his owne life he doth retaine
To lay it downe, and take it vp againe:
None takes it from him'till it be his minde,
And then 'tis not tane from him but resign'd.
But first much heavenly Doctrine must be taught
And to confirme it mighty wonders wrought:
Water must into wine be chang'd to proue
'Tis he that turnes Gods wrath into his loue: (heare
Blinde borne must see, lame leape, dumbe speake, deafe
That so strong God in weake man may appeare.
Fowl leproous bodies censed must proclaime
That leproous soules are cured by the same:
Diuels by him dislodg'd must shew that he
Emanicipates vs from Hels slavery.
Seas raging Tempests calm'd by his controul

18 *Expecta paululum, ad hoc venit ut tuam etiam pessimam impleat voluntatem, sed sustine ut suam etiam colligar hereditatem. Augustin. l. 2. de Symbol. ad Cathecum.*
x Ioh. 10. 17. 18.

Mus

Must tell who 'tis that stills the troubled soule:
The dead must first be vnto life restor'd
To shew that he of life and death is Lord.
y Death is the last of that malignant crue
Whom he by dying meaneth to subdue.
19 That which is now in vaine desir'd by thee
An other Herod shall hereafter see.

This Herod who so soone would him destroy,
More hasty is then any Butchers boy,
No butcher is so fell, but will allow
The new-falne Lamb some little time to grow:
For well he knowes it is not fit for food,
While yet the milke is hardly turn'd to blood.
This Lamb is sought to render vp his life
While yet his throat is lesse then the knife.
When others are not tane till they be meat,
This Lamb is sought to bleed ere he can bleat.
O Lambs an harmelesse yet an haplesse creature
Who haue so many enemies in nature!
So many that doe seeke on you to prey,
And thinke you ywrong them by a small delay.
While the poore Ewe is yet her Lambkin licking
The Raven thinks it long ere he be picking.

'Tis still thy lot o Lord. No sooner broughe
To life art thou but straight thy death is sought.
No sooner now in *Bethalem* thou borne art
(The *house of bread*, the true beleeuers heart)
But Hels fierce *Herod* and his cursed Court
Sore vext and sore perplext at the report,
Doe seeke thine Infant-life away to take

y 1 Cor. 15. 26. 19 *Herodesq; alius quod tu molire vide-
bit. Sedulius.*

Whose very name makes King and Kingdome quake:
 No marvell if he seeke to take away
 Thy life, who com'st to saue whom he would slay,
 Who knowes his kingdome soone will be deicied
 Where once thy righteous Scepter is erected.

In spite of Hell and hellish Herod too,
 And maugre all their spite and spleene can doe,
 O let my soule a little *Bethlehem* bee,
 (*An house of Bread*) and be thou borne in mee:
 Thou who from Heaven did'st bring the bread of life,
 I'le never dread the cruel Tyrants knife.
Christ once in Christians borne is never slaine
And saue th those in whom he doth remaine.
 Rage Hell, rage Herod, and with envy burst,
 Let all th' Infernall furies doe their worst.
 Thou who an Infant sau'dst thy selfe by fleeing,
 Shalt by abiding saue my soule from dying.
 How can I perish? Life doth me preserue:
 Here is the bread of life, how can I starue?
 O let it be my care Lord, to keepe thee,
 And then I shall be sure thou wilt keepe mee.

TRANSPORTAT. XV.

An Apostrophe to the Wise-men.

YEE Wise-men whither was your wisdom fled
 When in a Tyrants eares you published
 Newes of a new-borne King in his dominion?
 Herein you faile in our wise mens opinion,
 Who of a King would for a King enquire
 Thereby to set his jealous heart on fire,

Sith even to moderate princes none can bring
Tidings more harsh then of another King.
The Sunne by you ador'de could tell you this
20 *Each powre, of partnership impatient is,*
For looner he an other Sunne can brooke,
Then Kings with patience on cornivals looke.

Herod of all the rest you should forbear,
21 For what more eager then a *Tyrants* care?
Who never but in blood drinks the relation
Of what he feares t' affront his vsurpation,
And rather wishes all the rest forlorne,
Then once to heare another King is borne.
How many Infants vnto death are done,
By your enquiry for the birth of one?
Yet sith not man but only God did moue you
Vnto this journie, who dares to reprove you,
For slighting man in following Gods direction,
Ensur'd 'gainst Earth and Hell of safe protection?
When God commaunds to goe, Man must not stay
Were there a thousand Lyons in the way.
What needs he doubt who hath God for his warrant,
Or dread, who to seeke Christ makes it his errand?

23 *Humane edicts admit deliberation,*
But on with Gods with stiffe determination.

On then, graue Sages, and what ere ensue
Enquire for Christ who hath ordained you,
The first fruits of the Gentils home to bring
To him, who of the Iewes is borne the King,

20 *Omniſq; potestas Impatiens consortis. Lucan. l. 1.*
22 *Quid enim violentius aure tyranni? Iuvenal.* 23 *Nil dubites authore Deo: mortalia quarunt Conſilium, certum iuſſa capeſſe Dei. Auſonius.*

And

74 *Holy Transportations.*

And he who comes for you as well as them
Shall welcome *Japhet* to the tents of *Shem*.

Let not th' *Vsurpers* dread your zeale asswage,
Christ must be sought though thousand *Herods* rage.

2 Gen. 9. 27.

TRANSPORT. XVI.

The Infants flaine.

INfants prepare your throats, parents your eyes,
Streame you forth teares, for they must streame forth
Turne into sobs and sighes your *lullabies*, (blood,
And place the Coffin where the Cradle stood,
If so much favour yet you may obtaine,
To bury those you beare but to be flaine.

The pleasing painfull burthen you did carry
Some forty weekes within your weary wombs,
Must not with you at most past two yeares tarry,
Behold the irrelenting slaier comes,
Who will the name of Mothers you deny
Ere the poore Infant yet can *Mamma* cry.

Weepe Mothers all, but let your teares abound
About the rest, whose losse herein is double,
With whom more vnder two yeares old are found,
Whose ofter breeding breeds you greater trouble:
Thus only for the slaughter to giue life,
To haue beene fertile only for the knife.

Say

Say cursed Author of this Tragedy,
Sufficed not a bath of Infants blood
To cure thy fowle *ambitious leprosie*,
But must thou needs enlarge it to a flood?
And must so many * thousands dy for one,
Who 'mong so many thousands scapes alone?

What feare what rage? What rage from feare proceeding?
What causelesse feare? What rage without effect?
He lues for whom rage laies so many bleeding,
What needed feare such dangers to project?
25 None of their earthly Kingdomes to depriue
Comes he, but th' heavenly to his owne to giue.

Once from the Forrest Beares by God were sent,
The Prophet-scorning Children to destroy:
This cruell beare deuoures the innocent.
26 What death deseru'd they who could none annoy?
But vnto all suspecting tyranny
The least that liues is great enough to dy.

Foxes and Wolues on others young doe prey,
Thereby themselves and their owne young to fill:
No beast so savage is, his owne to slay:
Thou thine owne Sonne among the rest dost kill;

* *Adusq; quadraginta mille quatuor, Quibus his adde
quingenta millia, Vt inter acta Christiana creditur,
Novus furor nec ante notus ullibi. Sebastian: Hornmol-
dus de infanticidio. 25 Non arripit mortalia Qui regna
dat celestia. Sedulius. a 2. King 2. 24. 26 Crimine
quo parvi cædem potuerunt mereri? Sed satis est potuisse mo-
ri.*

27 Whence

76 *Holy Transportations.*

27 Whence to all ages thou this scomme hast wonne,
Better be *Herods Swine* then *Herods Sonne*.

And yet *Octavius*, thou hast lost thy jeast:
Tis better to be *Herods Sonne*, if he
For Christ were massacred among the rest,
Then *Herod*, then *Octavius* to be.

Lesse is the greatest Monarch that doth raigne,
Then the least Infant that for Christ isaine.

Then be no bounds vnto thy rage assign'd
Deluded *Herod*, let it still proceed:
Wert thou lesse cruell, thou hadst beene lesse kinde,
Mischiefe it selfe doth please with such a meed:
22 Not all thy loue could them advance so high,
As doth thy rage and cursed cruelty.

Base Butchers, who so prompt and ready are
To execute the cursed Tyrants will,
What instruments of Death will you prepare,
Where-with these Lambs that liu'd but now, to kill?
29 Scarce can you finde a knife so little, but
Tis greater then the throats you come to cut.

27 It is reported that Herod to make sure worke (as he thought) slew his owne sonne among the rest. *Octavius* the Emperour hearing hereof, said that he had rather be *Herods hogge* then his Child. *Macrobius l. 2. c. 4.* 28 *Nūquam Herodes parvulis tantum profuisset obsequio, quantum profuit odio. Augustin. Ser. 3.* 29 *Locum minutis ictibus Vix interemptor invenit Quo plaga descendat patens, iuguloq; maior pugio est. Prudentius.*

Penknives

Penknives the fittest tooles are you can take:
For of those members you meane to destroy
Their Saviour meanes so many pens to make
Wherewith their names (ere some doe names enioy)
Shall in his Booke of Life be registred,
With their owne blood which for his sake was shed.

O Tygers into humane shape transchang'd
With more then Tygers thirst of blood posselt!
Could men from man-hood be so farre estrang'd,
To snatch the suckling from the mothers brest
And in her sight the Cradle-cloathes defile
With that new blood which was but milke ere while?

Peace, pretty Innocents, forbear to cry,
Receiue with willing sides the fatall blow:
Best is that Death which comes in infancy,
A longer life had but prolong'd your woe:
*He that to day is borne, and dies to day
Comes to his port as soone as sets to sea.*

Your journies end at setting forth you met,
Your whole daies taske you in the morning finisht,
Your Sunne no sooner did arise but set,
Yet was your day produc'd, your night diminisht:
You op'd your eyes and seeing nought but paine
In this base world, you clos'd them vp againe.

Death to be priz'd 'bove any lifes deare rate,
Save that best life, which doth such death ensue.
Your Saviours kindnesse you anticipate,
Dying for him ere he do die for you:

30 How soone are you of Martyrs crownes possessors
Who Martyrs were ere you could be Confessors?

31 Champions, who conquerors were ere you could fight,
Who overcame before you knew your foes,
Subduing them ere you had armes to smite,
Not by inflicting but receiuing blowes:

32 Swift runners who the goale & Crowne haue won
Before you had the skill or will to runne.

Rachel although thy cause of griefe be great,
Yet to be comforted refuse no more,
As if thy children were not: They are yet,
And thou and they more happy then before:

Thou who by bearing Martyrs get'st rehowne,
They who exchange a Cradle for a Crowne;

Why saist thou then they are not? Say thou rather,
Thy children never truly were till now:
They're not with thee, they're with their heavenly Fa-
They are aboue, they are not here below:

Why should'st thou then for the make such complaints
Who never were but Innocents and Saints?

30 Infantes facti sunt Martyres, quando per gratia Chri-
sti pro eo meruerunt mori, priusquam eum poterant coram
hominibus confiteri. Fulgentius Ser. de Epiphania. 31. E-
tas nondum habilis ad pugnam extitit idonea ad Coronam.
Cypr. ep. 36. 32 Infantis passionis ignara Martyrij pal-
mas rapuit & coronas. Veri isti sunt gratie Martyres,
confitentur tacentes, nescientes pugnant, moriuntur in-
conscij, ignari tollunt palmas, coronas raptunt ignorantes.
Petrus Ravennas, siue Chrysologus Ser. 4.

O blessed Babes, who from your Mothers womb
To Abrahams bosome fetcht a speedy spring
Ere you can goe! Who ere you speake, are come
Your Hallelujahs vnto him to sing
Who would vnto your Parents only show you
But on his Sonne as choicest Jew's bestow you.

He, least you long with sinners should abide
From among men you to himselfe doth take:
Of your short swathing cloathes which red were dyde
With your owne blood, he long white robes doth make.
Dyde in his owne, which only hath this might
To dye the deepest scarlet into white.

O from how many blowes doth one blow free you!
How pure are they whom blood doth thus baptize!
Nere shall your Parents hence forth weeping see you:
These teares shall wipe all others from your eyes,
With Palms in hands triumphant ore your foes
* Follow you doe the Lamb where ere he goes.

Why had not I of that blest beavie beene
Who from the shell so soone to heaven did flee,
Ripe for saluation sooner then for sinne,
Whom few small blowes from many great did free?
To whom an Antidote the † daughter lent
The Mothers poisoned potions to prevent.

Blind superstition, did no day appeare
On which thine inauspicious Crosse could rest,

† Isai. i. 18. * Revel. 14. 4. † Death, the effect, and so
the daughter of sinne.

To

To brand it for vn lucky all the yeare,
 Saue only this which made so many blest?
 Why should that day to Vs disastrous bee
 Which them from all disasters did set free?

If sins foul-clogging shackles off to shake,
 If nere to doe nor speake nor thinke a misse,
 If all t'enioy that man can happy make,
 If that a Crosse-day be that brings all this,
 Then all my daies that day awaite will I,
 To crosse and cancell all my misery.

Quando erit ille dies? quando erit ille dies?

FINIS.



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